¶ A spiri-
tual and most pre-

cious perle, teachynge all men to loue & imbrace ỹ crosse, as a most swete and necessarye thinge vnto the soule: what comfort is to be takē thereof: where and howe bothe consolacion and aide in al maner of afflyccions is to bee sought: and agayne, howe all men ſhould behaue themselues therin, accordyng to the word of god.

Math. 10.

He that taketh not his crosse and foloweth me, is not mete for me.

Edwarde

bi the grace of god

Duke of Somerset, vncle to kynge Edwarde the. 6. hys excellent maiestie, &c. to the Christian reader gretyng.

If they be worthy prayse, who for a zeale and desier that they haue to do their neyghbours good, doe wryghte and put in prynt suche thynges, as by experyence they haue proued, or by heare saye of graue and trusty men they haue learned, or by readyng of goodly auncyent authores they haue vnderstanded to be a salue or medicine to a mans body, or to a part or member of ỹ same: how much more deserue they thank & praise that teach vs a true cõfort, salue

and

and medicine of the soule, spirite and mynde. The whiche spirite and mynd, the more precyous it is then the body, the more daungerous be his sores and sicknes, and the more thancke worth the cure therof. For a well quyeted mind to a troubled body, yet maketh quietnes. And sycknes of body or losse of goodes is not much paynful to hym, that estemeth it not, or taketh it paciently. But an vnquiet mide, yea to a most hole body, maketh health vnpleasaūt, and death to be wysshed. And an vnsaciable mynde with desyre of more, maketh ryches pouertye, and healthy a sycknes, strength an infirmite, bewtye a deformyte, and welth beggerie: when by cōparyng hys felicite ẅ a better, it leseth ẏ grace and ioy of ẏ it hath and feleth the smarte of ẏ it hath not. Now thē sith to amend this

in welth, and to take away sorow and grefe euen thense, wher in very dede is no apparante cause of grefe, through our weaknes is no les then the worke of a veri great master of phisike, and deserueth much commendacyon: what is he worthy of that can ease true grefe in dede, and make healthy where a veri sore resteth? I meane, that can ease a man set in afflyccion, take away grefe frō hym that is persecuted, lose the prysoner yet in bondes, remoue aduersite in aduersite, or make greuous sickenes not to bee felte, and extreme beggeri to be reioised at. Diuers learned men heretofore, by reasons groūded of mās knowledge wrot and inuented great cōforte agaynst al kynd of grefes: and so amōg the gētles a philosophers bokes, be bokes of comfort. But whosoeuer foloweth but worldly

ly and mans reason to teache cō-
fort to the troubled mynd, ye can
geue but a counterfeit medicine:
as the Surgion doth, which colo
rably healeth, or ỳ physicio which
geueth medycines that doth but
astomysh ỳ sore place & so deceyue
the paciete. But ỳ true healing of
grefe and sorow they had not: for
they lacked the grounde, they lac
ked that, that should heale ỳ sore
at ỳ bone fyrst, that is true fayth
in Chryst and his holy word. All
medicines of the soule, whych be
layed on the sores therof, not ha-
uyng that cleanser w̄ thē, be but
ouer healers: they doe not take a-
way the rankling w̄in, and many
tymes, vnder colors of hasty hea
lyng, they bryng forth proude
flesh in the sore, as euil or worse,
than ỳ whych was first corrupt.
This man, whosoeuer he be, that
was the first author of this boke

goeth

goeth the right way to worke: he bryngeth hys grounde frō gods worde: he taketh w̄ hym the oyle and wyne of the Samaritane: he caryeth the hurt man from thēce where he lay hurt, & brīgeth him to hys ryght hoſt, where no dout he may be cured, if he will aplye hymſelfe therto. It is read in hyſtories that the maner among the olde Egiptyās or Aſſiriās was, whan any were ſyck to lay hym a broade, that euery man that paſſed by myght tell, if he had been vexed with ſuche lyke ſyckneſſe, what thig that was, that did cure and heale him, and ſo they might vſe it to the pacient. And by thys meanes it is thought, that the ſcience of phiſik was fyrſte founde out. So that it may appeare that this readines for to teach another that thyng, wherein a man feleth eaſe of grefe, is not only Chriſtiā but

but also naturall. In oure greate trouble, which of late dyd happē vnto vs (as al the worlde dooeth know) when it pleased God for a tyme to attēpt vs wyth his scourge, and to proue if we loued hym: In readyng thys boke we did finde great comforte, and an inwarde and godly working power, much releuyng the grefe of our mynd. The whych thyng now callynge to remembraunce, we do thynke it our duty not to be more vnnaturall, then the olde Egypcians were: but rather, as the office of a Christiā is, to be ready to help al men by al wayes possible that we cā, and specially those that be afflycted. And herevpō we haue required hym, of whom we had the copy of thys boke, to sette it forth in prynt: that not onely we, or one or two more, but al, that be afflycted, may take profyt and cō

solacion

ſolacion, if they wyll. Yea and they, that be not afflycted, maye eyther ſee what thei ſhould haue done in theyr trouble, or what hereafter they oughte to do, if any lyke happeneth vnto them. Knowyng certaynely, that ſuche is the vncertentye of the worlde and all humayne thynges, that no man ſtandeth ſo ſure, but the tempeſte of afflyccyon and aduerſyte maye ouertake hym, and, if the grace of God doe not ſingularly helpe hym, caſt hym downe and make hym fall. Wherefore it is moſt neceſſary always to haue in redynes ſuch godly meditacions and medicines, as may pacify gods wrath begynnyng to kindle, and defende in parte the bitternes of afflyccion, wherof this booke is very plentuous and ful. Fare you well.

The

The contentes of the moste precyous and spirituall pearle.

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☞FINIS

A spiri-
tual and precious

Perle: Teachyng al men to loue and im
brace the crosse, as a moste swete
and necessarye thynge vnto the
soule, and what comfort is to be
take thereof, and also where and
how, both consolacyon and ayde
in al maner of afflictions is to
be sought: And agayne how
all men should behaue the
selues therin, according
to the woorde
of god.

That all trouble

and afflictyon commeth
from God.

The .1. Chapter.

I Cal al that trouble and afflic-cion, whatsoeuer is reputed to be contrary to the desyer and appetite of mans nature, as: ỹ vnquiete-suggestions of the flesshe, the temptacions of the deuyll, sickenes of body, a wycked, and froward mate in matrimoni, to haue disobedient children, vnkynde and vnthankfull frendes, losse of goodes, to be depriued of any olde libertie or priuiledge, losse or blemysh of name ⁊ fame, the malice and displeasure of mē, honger, derth, pestilence, warre, imprisonment and death. And in thys register doe I put al kindes of crosses and afflictions, whether they be bodeli or gostli, our own or our frendes, priuate and singular, or vniuersall and gene-

ral

rall, priuy and secrete, or open ſt man feſte, deſerued or vndeſerued. In all ſuch thynges, I ſaye, euery Chriſten man oughte firſt of all to conſyder the very roote, grounde, and begynnynge, after thys wiſe. That al thinges, what ſoeuer god ſendeth, we ought to take and receaue them pacientlye. For thys is once true, that God is our creator and maker, and we hys workemanſhyppe: he is oure kyng, oure lorde and father. And lyke as it is not ſemyng, that the pot ſhould murmur agaynſte the potmaker: euen ſo is it much les conuenient that we ſhoulde mur mur and grudge agaynſt Gods wyl ſt tudgement. And although trouble and affliccion ryſeth and ſpryngeth often tymes by the wyckednes of enemies, and thorowe the inſtigacion of the deuil or els by ſome other meane: yet

Gene, 12, Sapie. 2. d. and. 10. a Eccle, 17a Math. 19. Marke. 10. a, Eſay. 45. i. 29, c, 64, b. Jere, 18, b19, Eccle 33. b 2, Timo, 2, 6

ought we neuer to imagyne that it commeth by fortune or chaũce, without the permiſſiõ, ſufferãce, determinacion and wil of God, but by and with the fore knowe= ledge, prouidence, and appoynt= ment of god. And to ſpeake pro= perly, concernyng ſafegarde, it is al one (ſo that we tempt not god) whether we lyue in pouertye, or in riches, in the fyer or in the wa ter, among our enemyes or amõg our frendes, ſeyng that god ſeith knoweth, diſpoſeth, and ruleth al thynges, as witneſſeth the firſt boke of the kynges. The lord bri= geth death and reſtoreth agayne vnto life, bringeth into the graue and rayſeth vp agayne, putteth down and exalteth alſo. And Job alſo teſtyfyeth in hys miſery, the lord hath geuen it, and the Lord hath taken it agayne. And Chriſt ſaith: There falleth not a ſparow

Eccle. 11. c
Eſay. 45. a.
Eſechi. 28. a
2. Para. 20.
Judi. 9. d
Job. 1. c.
Math. 10. d.
Luke. 12. a.

Eccle. 17.

1. Re. 2. b.
Deu. 32.
Sa. 16. c.
Tobi. 13.

Job. 1. c. 2. b.
Eccle. 5. b.
1. Timo. 6. b.
Math. 10. d.
Luke. 12. a

vpon

vpon the earth wythout your fa-thers wil, yea the heares of your head are all nombred.

Seyng then that all oure trou-bles and afflictions come from god, we ought to humble and sub-mit our hartes and myndes vnto the obedience of god, and to suf-fer hym to worke wyth vs accor-dyng vnto his most holy wil and pleasure. Wherfore whensoeuer vnseasonable wether shal hurt, & perysshe the corne and frute of ye earth, or when a wicked man shal misreport vs or rayse vp any slā-der of vs, why shoulde we mur-mur and grudge agaynste the e-lementes, or goe aboute to reuēge vs of our enemies? For if we lift not vp our mindes and consyder that god layeth hys hande vpon vs, and that it is he that striketh vs, we are euen like vnto dogges and no better, whych if a man do

caſt a ſtone at them, wyl bite the ſtone withoute any reſpecte who dyd caſt the ſtone. And agayn no man ought to bee vnwyllynge or diſcontent to render againe that talent or pledge, that was cõmitted to him, onli to reſerue & kepe. It is ỹ god, ỹ geueth vs life, helth of body, ſtrength, wyfe, childrẽ, frẽdes, riches, honor, power, auctority, peace, reſt and quietneſſe, for a tyme, ſo longe as pleaſeth hym. Now if the ſame god wyll take agayne ſome of theſe things or all, he taketh nothyng but hys own, and euẽ that, which we did owe vnto hym. For the whyche cauſe to murmur agaynſt his wyl, and to ſtryue againſt his iudgement, it can not be but an heynous and a greuous ſynne

Math. 25. b.
Luke. 19. b.

That

¶ That trouble and affliccion and aduersitie are sent vnto vs of god, euē for the punishment of our synnes.

The. 2. Chapter.

NOw what thing moueth or causeth god, to sēd home vnto vs & visite vs wafflicciō, trouble and vexaciōr concerning thys point marke this wel. What soeuer any man hath merited and deserued, ẏ ought he to beare and to suffer willingly and gladly. Let euery mā appose and examin himselfe, whether he hath not deserued to be corrected and chastened of god, if it bee not for any special thing at ẏ presēt instante, yet for other sinnes committed at other tymes. Now wil our lorde god, in al maner of punishmētes and visitacions, declare the order of hys rightuousnes & his he

1, Para, 22, 8.

Roma,5.6
Exod.20.a.
and 34.a
Deu.5.b.7.b
Nume.14.c
Nahum.1.a

uy wrath and indignacion againſt ſynne and wickednes: for he ſaith in the.ii.commaundement: I the lord, which am thy god, am a gelous and an earneſt god, and I wyll viſite the ſynnes of the fathers vpon the children, euen vntyll the third and fourth generacyon, if they hate and contemne me. And in the.v.boke of Moſes are all the plages rehearſed, one after another, whych ſhalbe powred out vpon the wycked and vngodli and in Luke it is ſaid thus: If ye doe not amende ye ſhall al peryſh: and that we may perceue euen before our eyes euydently, how that puniſhmēt and plages are the dewe rewarde for ſynne, god tempereth and frameth the punyſhmente, euen lyke vnto the ſynne: ſo that they doe both agre together as wel in forme and likenes, as in proporcyon and qualitie.

Deu.28.
Eccle.17.b.
Luke.13.

God puniſheth ſynne wyth lyke ſynne.

ye. As for an exaumple, like as Dauid defyled Vrias wyfe, euē so were hys wyues defiled vnto hym agayne. He caused Vrias to be slayn and destroyed, and ther fore dyd hys sonne destroye hys own brother agayne, and stirred a sedicion and vprour, and hunted and droue hys father oute of hys kyngdome: so that no manne can sufficiently expresse ỹ greate misery and punisshment, that Dauid and hys people suffered, for the shamefull wyckednes and abhominacion that he had committed. Now consider and weye, as it were in a true balance, ỹ righteousnes, whiche god requireth of vs, on the one syde, and agayne the whole trade of our lyfe, on ỹ other syde. If the generacyon of mankynd had been conformable vnto the law of god, and had not swarued frō the same, it had been altogether

2. Regum. 11. 2. Re. 12. c. 16

2. Regu. 13. 14. 15. 16. 17. 18. 20.

2. Reg. 21 and, 24 1, Para, 22, 23

Sapi, 2, 10 Eccle, 15 and, 17, 18

altogether thorowly happy and bleſſed euermore, and ſhould neuer haue rotted and dried away, lyke the frute and flouers of the felde. But it ſwarued and fell away at ẏ firſt, euen frō the begynnyng. Our firſt parents and progenitors did neclect and deſpiſe gods cōmaūdemētes, and ſo we thorow ther fal ar corrupt and infected, our reaſō, ſeſes, and vnderſtandyng blinded, and our wyll poyſoned. We fele and fynde in vs wicked luſtes and affeccions, we ſeke in ẏ world luſt and pleaſure, euen agaynſt ẏ holy worde of god. And like as if an aſſe wer trimmed and decked in a liōs ſkī, and woulde nedes be a lyon, yet his lōg eares, beyng always vpwarde, ſhould eaſely deſcrye and bewraye hym: Euen ſo if we adourn, garnyſh and ſet furth oure ſelues wyth certein glorious beu

Gene. 3.

tifull

tifull works neuer so muche, so ẏ no man cā say but ẏ we ar vtterly innocēt and vnculpable in diuers and many poyntes: yet not wstā=dyng we haue filthy, vnclene and wicked hartes, ful of securiti and neglect of god, altogether geuen to ẏ loue of our selues, and to all maner of dissolutnes. Now ther fore if we bee assaulted and visi=ted wt sicknes, pouertie, warre, se dicion, we oughte not to ascribe these things, one to ẏ magistrat, another to ẏ precher and minister of gods word, or to ẏ fayth & re=ligiō it selfe, and ẏ third to ẏ ele=mentes and starres, or to god in heauen hymselfe, as though any of these were the occasyon of such plages.

Lyke as no man ought to ac=cuse and blame the Physycion, as thoughe he were the onelye occasyon

occaſion of the corrupt humors wythin the body, not wythſtandyng that he hath brought and dryuen them out, that a man may euidently ſe and perceyue them, but the miſbehauor and vntemperate dyet of the man hymſelfe is the very right occaſyon, and ye only root therof: euē ſo we ought not to aſcrybe any blame or fault vnto god, if he ſende vnto vs heuynes, payne and trouble, but to thynke that it is a medicine and remedy mete for our ſynnes, and euery man to aſcrybe the verye cauſe and occaſyon thereof vnto hymſelfe and hys owne ſynnes, and to referre the blame to nothyng els.

And thys example did the holy men, our godly forefathers, in olde tyme ſhewe, declare & leaue vnto vs, aſcrybing alwayes the cauſe and occaſyon of the croſſe,

and

and of ſuch heuy afflictyons, as dyd happen in their tyme, euen vnto their own ſynnes. As Daniel ſayth: By reaſon of our ſinnes and of the wyckednes of our fathers, is Jeruſalem and thy people deſtroyed, euen of thoſe that dwell about vs. For the whyche cauſe we ought rather to lament and bewayle, yea and to cry oute alas, alas, out, out vpō our ſines and wyckednes, then eyther vpō any infirmite, ſickne, or vpon any other affliccion or tribulaciō, whyche we ſuffer by reaſon of our ſynnes.

Dani, 9.

Bar, 1, 2, 3, &c

Jonas, 3.

For if we ſhoulde wayle, and be heauy wythout reaſon or meaſure, whē god doth nothyng, but execute iuſtice and righteouſnes vpon hys enemyes, what were it els but to miſlyke the righteouſnes of god, and euen to loue that thyng, whyche god hateth? And what

what is thys els, but only ẏ very rightuousnes and goodnesse of god, whā he punisheth, martireth and vtterli subdueth and destroieth in vs, here in this world, his and our greatest enemies, that is to say, our synnes? Therefore to sorow and mourne Wout mesure in ẏ midst of affliccio͂ & trouble, is nothyng els, but to shewe thy selfe a frende vnto synne, which is thine and gods highest enmy. Wherfore we should rather laud god, and hyghly reioyse, not specially because of ẏ misery and affliccion, but in the righteous and gracious wil of god. Righteous I say, because he punysheth sine. And agayne gracious and merci full, forasmuche as he doeth punyshe it much more easely, thē we haue iustly deserued.

Al maner of troubles and affliccions, whatsoeuer thei be, are alwais much lesse and lighter then are our synnes.

The .3. Chapter.

Whansoeuer a man doth geue a small & a light punishment vnto him, ẏ hath deserued much greater, it is reason that he receaue and take it paciētly. As one that hath slayne and murthered a mā, if he be but beaten and whypped oute of a citie or town, he taketh it in good part because he knoweth wel inough, that he hath deserued to bee hanged.

The

Judith, 8, The holy woman Judith thynketh, that all these transitory punishmentes are much lesse & farre inferior then our synnes and wickednesses. Wherefore if thou suffer pouerty, sicknes, or any other aduersitye, consyder and thynke wyth thy selfe after this maner: Well, thy manyfold synnes haue deserued a thousande thousande tymes more greuous punishmēt, more heauy sicknes, more horrible warre, and more intolerable imprisonment. And if al the myseryes of the worlde should come together vpō one heape vnto the, yet thou haste deserued muche worse. For thou hast well deserued the full power and tyrannye of the deuyll, and eternall damnacion, whyche notwythstandig god hath kept and taken from the of hys mere mercy, onely for Jesus Chrystes sake. Item he that

hath

hath receaued alwaies good and prosperous thynges, oughte not to meruayll and wonder, if some tyme he receaue also some misfortune and aduersite. Euen the children of the world can say, ỳ there is neuer a good houre, but hath also deserued an euill. Nowe so merciful is god, that he suffereth no man vpon earth vnrewarded wyth one benefite or other. As well before trouble as after, yea and also in the very tyme therof, he geueth hym many hyghe and excellente gyftes and benefites, as well bodely as gostly, corporall as spirituall.

As for hys benefites before trouble and affliccion, we haue a notable example set before oure eyes in Job, whyche sayeth: Seing we haue receued much goodnes of god, why should we not be contente also to receyue the euil: Job, 2, b.

lyke wise Plini the second, being an Heathen man, as he wold cõfort a frende of his, whose deare spouse and wyfe was departed out of the worlde, amonge other thynges, he wrote after this maner. Thys ought to be a singular comforte vnto thee, that thou hast had and inioyed suche a precious Jewel so long a time.

For. xliiii. yeares dyd she liue with the, and there was neuer any stryfe, brawlyng or contencion betwene you, nor neuer one of you once displeased the other. Yea but nowe thou wylte saye, so muche the more lothe and vnwyllyng am I to forbeare and to be withoute her, seeyng I lyued so long a time so quietli with her. For we forgette sone suche pleasures and commodities, as we haue proued and tasted but a litle tyme onely.

But

But to answere to thys, take thou heede that thou bee not founde vnthankfull, if thou wilt onely weye and consider what thou haste loste, and not remember, howe longe thou dyddeste enioye her.

And agayne in the very tyme and middest of affliccion and tribulacion, god geueth vs grace to consyder other good and prosperous thynges, whyche we haue and enioye styll: that thorow the remembrance and consyderaciō of them, our smart and pain may bee eased, mollyfyed and mytygated.

As for an example, thou art a weake, impotente, and a diseased manne in thy bodye, but yet hath GOD geuen thee reasonable and conuenyente goodes and possessions to sustein thy lyf:

or els if thou haſt ſcarſenes and lack of goods and riches, yet thou haſt no lacke of bodelye healthy. Now if we will not ſet and wey the one agaynſt the other, thē are we lyke vnto litle chyldrē, which if any man happen a litle to diſturbe or hynder theyr playe and game, or to take any maner of thing from them, they wyl by & by caſt awaye all the reſt alſo, & wyll fall on wepynge. Euen ſo were it poſſible inough for vs to dooe likewyſe, whenſoeuer any miſfortune ſhoulde happen vnto vs, to waxe angry and diſpleſed, and to haue no maner of luſt nor deſyer to vſe nor to enioye that good, that ſtyll remayneth and is left behynd. Be it in caſe that thou were depryued of al maner of bodily cōforte: yet in thy breſt and heart thou haſte the knowe-
ledge of Jeſus Chryſte, whyche
hath

hath redemed thee out of hel and damnacyon, that was dewe vnto thee: in respecte of the which dāmnacyon all plages vpon earth are to be estemed, as one litle drop of water against the whole sea. Besydes thys also thorowe fayth, thou felest a confidens and assurans of euerlastyng and eternall ioye. As S. Paull doth wryte of thesame saying: I suppose ỹ the affliccions of thys world, ar not worthy of the glorye that shalbe reueled vnto vs. An exāple haue we set before our eyes in the prodigal and desperate sonne, which did so humble and submyt hymselfe, that he desyred no more to be taken for a sonne, but to be put to labour as a daye laborer, and an hyered seruaunte, so that he myght but only remayne in hys fathers house. Euen so whatsoeuer God sendeth, ought we to

Esay, 53
Roma, 5, a
1, Corin, 5, b.
Col, 1, b, 2, b
1, Pet, 3, c,
Heb, 9, c, d, 10
Roma, 8,
Luke, 15
John, 8

take paciently, ſo that we maye but only dwel in ỹ houſe of god, in heauen wyth hym euerlaſting ly. Now if any man ſhould think thus, god doth not puniſh other, whyche haue committed muche more heinous ſynnes, & ſo great and greuous plages and diſeaſes as he doth vs: that were vnreuerentli and vnchriſtenly imagined of god. For what if thou thy ſelf be more wycked then any other? But be it ſo ỹ other doe liue more wyckedly and licenciouſlye then thou. What woteſt thou, howe god doth puniſhe thē? The greateſt and moſte greuous paines & puniſhmentes are the inward ſorowes, and ſecret puniſhmentes of the mynde, whych are not ſeen wyth the outwarde eye. And although they haue no ſpeciall ſorowe nor ſingular grefe, that appeareth vnto thee, and thou knoweſt

west not what god meaneth ther by: yet oughtest thou (as a childe vnto the father) to geue vnto him honor, laude, and prayse, that he disposeth all thynges with suche wysedome and in such order.

And when he seeth time, he wil rewarde and consyder all suche thynges, as haue ben wrought and committed heretofore a gaynste hys moste righte and iuste lawes, accordyng as they haue deserued.

¶ Al maner of af=

flictyons are ſente and come from god of a louinge and fatherly minde towarde vs.

The .4. Chapter.

IT is not ſufficiente for vs to know, that al maner of afflicti on commeth by the permiſſiō and ſufferance of god, of hys iuſte iudgemente by reaſon of our ſynnes. For in extreme temp= tacions and in great neceſſities, theſe are the fyrſt thoughtes and ymaginaciōs that come into our myndes: for aſmuche as I haue greuouſly offēded god wyth my ſynnes, therfore is he diſpleaſed wyth me, and now become myne enemye, and hath caſt hys fauor from

from me. And if we preuente not and shifte awaye such fantasyes and ymaginacions in tyme, they wyll make vs to fly from god, to forsake hym, and to abhorre and grudge agaynste hym: as Saull dyd, whiche ymagined and fully perswaded hymselfe, that God punished hym of hatred and displeasure agaynst hym. And therfore Sauls hart turned frō god, and forsoke hym, and so he beegan to hate and abhorre him, as a cruell tyranne. Wherefore vnto such poyntes and articles, as are taught heretofore, thys admonicyon doeth also apperteyne. We ought to receaue wyth high thāk fulnes, whatsoeuer god of a fatherly and louing minde, and not of any indignacyon towarde vs, sendeth vnto vs, whether it be to the flesshe pleasaunt or greuous. The lord god visiteth vs with tē-

1. Reg. 15

poral

Tobi.12.b. Job,5,b Pro.3.b Oſe.6.a. 1,Pet,4,c. Jac.1.b. Heb,12,a. Apoca.3.d.

porall and tranſitorye miſerye, euen for the verye carefull and fatherlye hearte that he beareth towarde vs, and not of any hatred or indignacyon agaynſte vs.

For God is reconcyled, and at one with all Chriſten menne, thorowe his ſonne, and loueth them, euen from the verye groūd of hys hart.

For the whiche cauſe, howe ſoeuer, or by what maner of mene it bee that God puniſheth, and correcteth vs, he doeth it not becauſe he hateth vs, as though he woulde vtterlye refuſe and caſte vs awaye: but of very pitye and compaſſyon, onely to receyue vs, as hys children, to kepe and preſerue vs, to exercyſe and practyſe vs, to humble and to bryng vs downe, and to ſtirre and pricke vs forwarde, that praier, faith,

faith, the feare of God, obedyence and other vertues, maye waxe and increase in vs, to hys honor and our saluacyon.

Testymonyes for thys haue we fyrste: As truly as I liue, I haue no pleasure in the deth of ẏ sinner, but that he turne and lyue. Here now doth god sweare ẏ he doeth punyshe, not to destroye, but to allure, reduce and bryng vs vnto repentance. Esechi. 33.

Item. Whom the Lorde loueth, hym dooeth he chasten, and yet not wythstandynge he hath pleasure in him, as a father in his chylde. Prouer. 3.

Thys is an euydente testimonye, that afflyccyon, trouble and vexacyon are no tokens of the wrathe and dyspleasure of god, but rather sure tokens of his grace, merci ꝛ fauor, wherby god assureth

aſſureth vs of hys mercyfull wil and fatherly hearte towarde vs.

Roma,8, Item: We knowe that vnto ſuche as loue god, al thynges ſerue to ỹ

1.Corinthi,11 beſt. And agayne: we are corrected and puniſhed of the lord, that we ſhould not be cõdemned with the worlde. All thys mayeſt thou alſo marke in the whole ſtory of

Gene,37,e Job throwe out. Likewyſe, Jo-

Acres.7,b ſeph was ſolde of hys brethren, and delyuered vnto the Heathẽ, of very malyce and enuye, by the prouocacyon and ſuggeſtion of ỹ deuyll. But the moſte faythfull god turned it to the profyte and wealth, both of the houſe of Iſrael, and alſo of the whole kyngdõ of Egipt. For ſo did Joſeph him

Gene,45, ſelfe interprete it.

Agayne the church of Chryſt, that is to ſay the Chriſten congregaciõ, which is Chriſtes ſpowſe, muſt ſuffer vexacyon and afflic-

cyon

cyon here vpon earth. But forasmuche as God loueth thys hys spowse of hys sonne, namely the congregacyon of the faythfull, and myndeth to comforte her, and to bee moste beneficial vnto her: therfore lyke as he hath rayssed vp Chryste her brydegrome, head, and kyng, from death, euen so wyll he also delyuer her from al affliccyon, and geue her a ioyfull victorye of all such thynges, as doe oppresse her. But it is the infirmitie and fault of our weake eyes, that we cannot espye the mercyfull and louyng goodnesse of god, in and vnder the rodde and scourge. Whansoeuer we are visited with affliccyon and misery, it is our dutye in dede, fyrste to acknowledge and remember our synnes, and agayne to consyder the yock and bandes of the deuyll for synne; but we oughte

not to iudge and ymagyn of ſuch affliccion accordyng to the purpoſe and wyl of the deuill (as he of a malice and a miſcheuous mynde, that he beareth vs, myndeth towarde vs, whyche ſeketh continually nothyng els, but the vtter deſtruccyon and confuſion of all mankynde) but rather we oughte to eſteme and conſider of al ſuch troubles and afflictions, accordynge as god meaneth, and ſo receue them, whyche of hys mere goodnes turneth thē to oure wealth and profite, worknig and finiſhing therby our perfyt ſaluacyon.

And whereſoeuer the harte cā not conceyue thys comforte, that god correcteth and puniſheth for very mercyfull fauor and loue towarde vs: there of neceſſitie muſt the temptaciō and grefe be much the greater, and the parti at lēgth

fall

fall to vtter desperacyon.

That only god for Chrystes sake, and that of very mercy, loue, and fauour, doth correct and punysshe vs.

The.5.Chapter.

THe very right and onely cause of the mercyful and fatherly wyll of god toward vs, haue we in the onelye merites of Jesus Christ, vnto whom we oughte to lyft vp our hartes towarde heauen, and to beholde and consider hym wyth our myndes continually, after thys maner.

Our

Oure synnes and misdedes deserue honger, dearth, warre, pestylence, and al maner of plages.

Esay, 53, Iohn. 1, c, 3, c Rom, 5, 6, 8, 1, Cor, 5, b, Ephe, 2, a Col, 1, b, 2, b, 1, Pet, 3, c, 1, Iohn, 4, b, Dc, 9, c, d, &c,

Now hath Christ raũsomed and made full satisfaccyon for all the synnes that we haue committed. He hath redemed, payd, discharged, and made harmeles vnto vs all our mysdedes wyth hys bytter death, victoryes, and resurrecyon, and hath satisfyed hys fathers righteousnes, as S. Paull doth testifye very comfortably,

1. Cor, 1

sayinge: Jesus is beecome and made vnto vs our wysedom, our righteousnes, oure satisfaccyon, and our redempcyon. So ẏ now if affliccions hurt vs only by reason of our sinnes, & our sinnes be satisfied and discharged thorow the death and passion of Jesus, then must it nedes folow, that al our afflicyons also are likewise harmelesse vnto vs, and can not

hurte

hurt vs. Yea Christ, with, & thorow hys passion, and affliccyon, hath blessed and sanctifyed al maner of afflictions, ỳ thei al ſhould serue and redounde vnto al faithfull Christians for their greateſt wealth, by the ordinaunce & prouiſion of god, their heauenly father. He is the trewe Phiſicion, whych after he perceyued, ỳ afflictyon dyd feare vs, toke vpon himself to ſuffer al maner of trouble, yea ỳ moſt greuous ſorowes and extremities, because he wold ſet & appoint a certain meaſure & ende vnto our ſorowes, and alſo bleſſe and ſanctifye, yea and alſo make pleaſāt and delectable very death it ſelf vnto vs. Oh if we could ſee, beholde and conſyder the hart and mind of Christ, whā he did willingly hange vpon the croſſe, and ſuffred hym ſelf ſo cruelly and paynfully to be tormen-

ted and puniſſhed, for no nother cauſe, but that he might vtterlye take away ỹ whole ſtrēgth of all our ſinnes, ſorow, and death, and deſtroy hel, ỹ none of thē ſhould hurt vs. And agayne ỹ he taſted and drāke of the cup before vs, ỹ we beyng ſicke and weake might the rather drynke and taſt of it after him, forasmuch as no euil miſhappened vnto hym thereof, but immediatly roſe vp agayn from death. Oh, if ỹ knowledge and remēbrāce of this myght remayne in our harts vpright, and ſhine cōtinually before vs. Then ſhold we neuer ſike or fait, nor yet deſpair of ỹ mercy & goodnes of god, although we ſhould labor in neuer ſo dāgerous and greuous battel, and though we our ſelues ſholde taſt and fele ỹ dewe puniſſhmēt, that our ſynnes haue deſerued: thē ſhould we be able to ſtād ſtif

felye

fely agaīſt ẏ gates of hel. And all māer of ſorow, heuines, tēptaciō, feare, and miſfortune, ſhold therby be vtterly conſumed & ſwalowed vp. And euē this is ẏ highſt & moſt ſpecial cōfort ẏ euer was hard or red of frō ẏ beginning of the world. He is only alone ſufficiēt (if we conſider hym and take holde of hym as we ſhold do) to plāt and grafte ſuch a minde in vs, ẏ we ſhal not only not ſorow nor be heauy, but alſo triumphe, and reioyce in and of our miſery and afflicciō, as Paul triūpheth excellently and highly.

Wher he ſaith: if god hath not ſpared his only ſonne, but hath geuen hym vp for vs all, howe ſhoulde he not geue vs al things wyth hym? Rom. 8.

What make we then with our vayne fearefulneſſe, care, ſorowe and heauines?

Wherefore (if we will bee righte Christians) we must ẅ al thankfulnes set furth, extol, and magnify this excellent, infinite, and heauenly grace and benefyte of god, and the high and singular cõfort, which we haue by Chryst. For al they that lacke the knoweledge of the benefite ẏ we haue bi Christ, and refuse thys excellent & hygh treasure, whether they be Jewes or heathẽ, Mahomets or popisẏ, they can not be able to geue any trew, perfite, or holsome cõforte, eyther to them selues or to any other in ani maner of feare or dubt of the conscience, or in any other affliccion and necessity. So long as they are quiete and safe, and neyther fele nor consider ẏ payne of death, or any other grefe or necessitie, they may wel lyue securely and boldely ẅout any maner of feare, but when the euil houre

once

once commeth, that ẏ wether chā
geth a litle, that eyther, thorowe
the reuelaciō ⁊ opening of ẏ law
they fele and perceyue ẏ wrath of
god ouer thē, or els thorowe the
manifest ⁊ euident tokens ⁊ prea
ching of the iust punishment and
vengeaunce of god, and thorowe
the present taste of some plages,
they are sodenly taken and strikē
wyth feare, than dooeth all theyr
wysdome, counsell, and policye,
where w̄ to w̄stande any suche
euil, vtterly fayle them, and sodē
ly deceyue them. Then flye they
from god, and cā not tel, whether
to rū, nor where to hide thēselfs.
And how smal soeuer their temp
tacion, or plage is, theyr harte is
dashed ⁊ as sore afrayd (as Mo- Leui. 26. f
ses saith) of the noise of a leafe, Prou. 28. a
as of a thōderclap. And w̄ suche
maner persons ẏ whole trade of
their former life, w̄ al ther labor,

trauayl, and affiās in their superſticious ſeruyng of God, and in their hard, and ſtrayte lyfe, is vtterly loſt and ſpent in vayne.

Yea what comforte ſoeuer thei haue ſought, beſyde Chryſt, it is all nothyng els, but an augmētacion of their ſorowfull feare, and a trayning of them, towardes deſperacion. So that wythoute and beſydes the lorde Jeſus, there is no maner of comforte, ayde nor ſuccor at al to be loked for.

Matth. 1. c.
Actu. 4. c.
Philip. 2. c.

Similitudes and

comparisons, declaryng, how and after what maner god doeth plage and chaſten vs of very loue, mercye, and fauor towardes vs.

The .6. Chapter.

When

When as almyghtye god for the merites of hys sonne, not of any irefull mynde or displeasure, but of a good wil and louig hart towards vs, doth correct and punisſ vs, he may be cõpared & likened vnto a father, a mother, a master, a phisiciõ, an husbãdmã, a goldsmith, and such lyke, after thys sense. Lyke as ỹ natural father, fyrst teacheth his deare beloued chylde, and afterwarde geueth hym warning and monicion, and thã correcteth him at last: euẽ so ỹ eternal god assaith al maner of wayes wt vs, whiche ar wel growẽ and olde in yeares, but yõg and tẽder in fayth. First he teacheth vs his wil thorow ỹ preachyng of hys worde, and geueth vs warnyng. Now if so be, ỹ we wil not folow him, than he beateth & gierketh vs a litle wt a

rod, as ſome time with pouerty, ſometime wt ſicknes & diſeaſes or wt other afflictions, which ſhold be named and eſtemed as nothig els, but childerns roddes or the wandes of correccyon. Nowe if ſuch a rod or wand wil not helpe nor doe any good, than taketh the father a whip or a ſtick. As in caſe hys ſonne waxeth ſtubburn, and wyl ſpend hys mony and thryfte wantonly & riotouſly at the typplyng houſe wt euil cõpanye, thã cometh ỹ father, & pulleth him out by the heare of his heade, bindeth hys handes & feete, and beateth him til his bones crack, & ſẽdeth hym into pryſõ, or baniſheth him out of the coũtry. Euen ſo whan we waxe obſtinate & ſtubburne, & care in maner nether for wordes nor for ſtrippes, thã ſendeth god vnto vs more heuye and vniuerſal plages, as: peſtilence, dearth,

ſedicion,

ſedicion, vprour, caſualti of fier, murther, warre, loſſe of victorye, that beyng taken of our enemies we are led away priſoners & captiues &c. All this he doth, to feare and to tame vs, & as it wer with violēce, to driue and to force vs, vnto repentance and amendmēt of our lyues. Now, trueth it is, that it is agaynſt the fathers wil to ſtrike his child, he wold much rather doe him al the good ꝑ euer he could. But thorow long ſuffe-rance, & ouer much cheryſſyng, ꝑ children waxe rude and forget al nurture. Therfore doth he puniſſ them, but yet in the middes of al hys anger and puniſſment, hys fatherly heart breaketh oute. In caſe ꝑ he putteth his ſonne away frō him, for ſome greuous fault, yet he ſendeth hym not away al-together comfortles, but geueth hym ſome garmentes, and ſome

comfortable

comfortable wordes, and so sendeth hym frō hym, not to remaine for euermore in banisshmente, but when he is ones a litle humbled, mekened, and amended, to turne home agayne. And thys is onely the fathers mynd to turne & kepe from hys sonne all such thynges as myght hurt and destroy him, and neuer myndeth to cast awaie or vtterly to forsake hys chylde. Euen so certeily, whē god sēdeth misery and affliccion vpon oure neckes, there lyeth hydden vnder that rod, a fatherli hart and affeccyon. For the peculiar and natural propertye of God is to be louyng and frēdly, to heale, to help and to doe good to hys chyldren, mankynde. Adam and Eue whē they were put into paradise, wer they not plētuously endued with all good thyngs? But they colde not order nor vse thē rightlye, as

Gene. 2. c. d.

Gene. 3.
Eccl. 15. c.

none

none of vs al can, but assone as we haue al thyngs at pleasure & lacke nothyng that we could desyer, then forth wyth waxe we, both negligent and slouthful.

And therfore god sendeth vs euil, that he may doe vs good, and yet in the middes of all afflicciō and punisshment, he sendeth some mitigacion, comforte and succor. And we may take exāple by oure foresayd fyrst parentes Adam & Eue, when as god was fully determyned vpon the very poynte to exclude and banisshe them out of paradyse: Fyrst he clothed thē agaynst ỹ frost and violence of ỹ wether. And he comforted them also wyth the promes of the blessed sede, whych maketh al maner of afflyccyon, not only easye and harmelesse, but also holsome and profytable vnto vs. Gene.3.

And thys same nature doeth the immutable

immutable god neuer chaũg, but kepeth it continually, he wyl not vtterly forſake vs, but only ſuffer vs a litle to ſmart for the ſynnes, that we haue committed, and ſo preſerue vs frō ſynne afterward
1. Cor: 11 that we run not into the daunger of eternal payn. Furthermore, be it in caſe, that ẏ father hath two ſonnes, whereof the one behaueth hymſelfe wickedly, and yet his father puniſſheth or correcteth hym nothyng at al, the other for ẏ leſt fault he doth is taken vp, and correct by and by. What thyng els is the cauſe of thys, but ẏ the father hath no hope of amendmēte at al of the one, and therfore mindeth to put hym clerelye frō hys heritage, and to geue him no part therof. For ẏ heritage perteyneth wholly vnto that ſonne, that is chaſtened and corrected. And yet the ſame poore ſonne, that is thus

chaſtened

chaſtened, thynketh in his minde that hys brother is muche more happy then he, for aſmuch as he is neuer beaten nor ſtryken. And therfore he ſythes and mourneth by hymſelfe, and thynketh thus: wel, mi brother doth what he wil agaynſt my fathers wyll, and wt out hys leaue, and yet my father geueth hym not one foule worde, he ſuffereth hym to take his plea ſure and to ronne where he wyll: and towardes me he ſheweth not ſo much as a good loke, but is e= uer in my top, if I doe but looke awry ſtc. Here now maieſt thou marke the foliſhnes and ignorāce of the chyld, whych hath reſpect only vnto the preſent grefe, and neuer remēbreth nor conſidereth what is reſerued & kepte in ſtore for hym: euē ſuch thoughtes and imaginacions haue Chryſten mē and wemen alſo, whan as they

ſuffer

ſuffer much tribulacion, and ſee on the other ſide how proſperouſly it goeth wyth the wycked and vngodly ſort. Wheras they ought rather to comfort themſelues, wyth the remembraũce of the heritage, that is reſerued for thẽ in heauẽ, which appertayneth vnto thẽ, as good and vertuous chyldren. Als for the other that hop and ſpring make meri and take ther pleaſure now for a whyle, they ſhalbe depriued of the heritage euerlaſtigly, as ſtraungers, and ſhall haue no part therof. And this proueth Sainct Paul, where he ſaith: my ſonne, feare not whan thou arte corrected of the lord, but receyue hys punyſhment thankfully, and wyth a good wyll. Hebru. 12.

For whom ſoeuer the lord loueth, hym doeth he chaſtyſe and puniſh, and ſcourgeth euery child that he receyueth. Now if ye bee

partakers

partakers of correccion, thā doth god offer and ſhewe hym ſelfe vnto you as a father. And if all thoſe that be children, be corrected, and ye wythout correccyon, are ye not thā baſtardes, and not chyldren? In thys wordes doeth Sainct Paul euidently compare and lyken the puniſhmente of the Lord vnto the correccion of a naturall father.

And whom ſhoulde not theſe wordes make to trēble and quake wheras he ſayth: thoſe ar baſtardes, and not righte and lawfull chyldren, which ar not puniſhed. And agayn, whō ſhould not this thyng reioyſe and comfort, wher as he ſaith: they that ar puniſhed are children.

Wherefore although the almyghtye LORDE ſheweth hymſelfe dyſpleaſed wyth vs, it

is

is nothyng els, but a diſpleaſure of a moſt kinde & louinge father, whych ſeketh not our deſtruccyō and vndoyng, but only our reformacyon, amendemēt and welth. Geue ouer thy ſelfe therfore paci entlye vnto the wyll of god, thy faythfull father. Reioyſe in the correccion of the lord, forasmuch as thou art ſure and certayn ther by, that he beareth a gracyous, & a fatherly hart, mynde and wyll, towardes the. Furthermore, god is alſo in thys behalfe compared to a mother. The motherfedeth & noryſſheth the chylde, and all the good ſhe can do vnto it, that doth ſhe, euen of a tender and motherly hart. And yet, thorow the frowardnes and vnrulynes of the chylde, is ſhe ſometime ſo moued and prouoked, that ſhe is angrye wyth it, chydeth it, rebuketh it, & beateth it. Euen ſo were it ỹ veri

nature

nature and propertye of god, to ſuffer no maner of miſfortune to happen vnto vs, but yet thorow our manifolde ſynnes he is prouoked to puniſh and chaſten vs. Now as litle as the mother deniеth, forſaketh or geueth ouer the childe, though ſhe be angry with it and diſpleaſe it: Euen as lytle doth god forſake or geue ouer vs in our nede and neceſſity, miſery and affliccion, though he ſeme neuer ſo much to be diſpleaſed with vs. Scripture for thys haue we: Jſa mother can forget her child, than maye J alſo forgette thee ſayeth the lord: but if ſhe ſhoulde forget her chylde, yet wyll J not forgette thee. There is neuer a ſcholemaſter, nor handy craftes man, whych taketh any ſcholer or prentes vnto hym to teache, but he wyll make theſe condicions wyth hym expreſſely, that the lad Eſay. xlix.

shal not be selfe willed, nor stub burn, nor folow hys own brayne and mind: but wal possible dilygence shal marke and take hede vnto ẏ, whiche his master teacheth hym. And if he wil be negligente or play the trouan, and not geue hymselfe vnto hys busines as he ought to do, If he being his master, shold beate and punysh hym therfore, ẏ he be contente to take it paciẽtly and wyth a good wil. Now, ẏ master doth not correcte and punish his scholar or seruaũt for any intent to hurt hym, or for any malice and euil wil towards him, but onli ẏ he shold learn better afterwarde, be more dilygent and take better hede. Euẽ so like wyse Chryst receiueth no scholar or disciple vnto hym, but he maketh condicions with him moste necessary for euery Christen mã, whych ar expressed in Mathew.

Math. 16

The

The woorde of God oughte to bee the onli rule, whereby we ſhoulde bee ordered: but we had rather to folowe oure owne heade and oure owne braine: by the meanes wherof oft tymes we gooe awrye and miſſe the ryghte waye, and therefore the heauenly ſcholemaſter knappeth vs on the fingers, tyll we apprehende and learne his wyll more perfitely.

Likewiſe the phiſicion or ſurgen muſt cut awai and burne out the rotten and dead fleſhe wyth hys yron and inſtrument, that ỹ whole body be not infected and poiſoned, and ſo periſh.

Euen ſo doeth GOD ſome tyme plage oure bodyes ſharpelye and greuouſlye, that oure ſoules maye bee preſerued and healed. And howe depe ſoeuer GOD thruſteth hys yron into

our fleſh and bodyes, he doth it only to remedy and to heale vs. And if it be ſo that he kil vs, thã wyll he bryng vs to the ryghte lyfe. The phiſicion in making of hys triakle, occupyeth ſerpentes and adders and ſuch like poyſõ, to dryue out one poyſon w̃ another: euen ſo god in afflicting and correctyng of vs, occupieth and vſeth the deuil and wicked people but yet all to doe vs good w̃ all. As long as the phiſicion hath any hope of the recouery of his pacyente, he aſſayeth all maner of meanes and medicines w̃ him, as wel ſower and ſharpe, as ſwete and pleaſaũt. But aſſone as euer he begynneth to doubt of his recouery, he ſuffereth him to haue and to take all maner of thinges, whatſoeuer the pacient hymſelfe deſireth. Euen ſo the heauenlye phiſiciõ, as long as he taketh vs

Chryſtians

Christians for hys, and hath any hope to recouer or to heale vs, he restreineth vs from our wil, and wil not alwais suffer vs to haue what we most desire, but as sone as he hath no more hope of vs, and geueth vs ouer, than he sufferyth vs for a tyme to haue and enioye al our own will and pleasure. This similitude and comparison is take out of the fyft chapter of Job: If the lord god doth wound, thā doth hys hand heale agayne. &c. Furthermore, whan ỹ horsse breaker geueth vnto a lusty fresh young horsse, to much of the brydle, he is wylde and wantō, and goeth not wel as he shold doe, and by chaunce in a slipperi and slidinge place he mighte fall headliges ouer and ouer. Euē so if our creator and maker shoulde suffer vs ouer much, and geue vs to large libertie, we shoulde sone

waxe wilde and proude thereof, and it might happen, ꝑ we ſholde vndoe & deſtroy our ſelues, therfore he geueth vs a ſharpe bitt in our mouthes, and helpeth vs to bridle, and to tame oure fleſhe, ꝑ the noble and precious ſoule peryſh not.

Agayne like as the carter or foore mā yerketh his horſſe with the whyp, and ſtriketh thē ſharply whan they wyl not drawe nor goe forwarde, and yet fauoreth and ſpareth them alſo, ꝑ he maye enioy thē ꝑ lōger: Euē ſo god ſtriketh and whyppeth vs, whan we doe not right as we ſhold do, and yet neuertheles ſpareth vs, and wyl not make vtterlye an ende of vs.

Lyke as the poore ſhepard alſo, whan his foliſh ſhepe ſtraye abroade in the wylde wyldernes among the wolues, driueth them

fro

from straunge waies into ỹ right way, and hunteth them into their sure shepefolde, where they may be in safegarde: Euen so we lyke wyse, forasmuch as we mixe our selues oft tymes among ỹ world lynges, and haue felowshyp with those that are enemyes vnto our Chrysten and true relygion, therfore god cometh vnto vs, and driueth vs wyth sorowe and repentance frō them, that we shold not be destroyed and perish together wyth them.

The herdman wil suffer such calues, as are appoynted shortlye to the slaughter, to rōne and sprig about in the pasture at pleasure, and again such as are reserued to labor, are kepte and vsed vnder the yocke: Euen so almyghtye GOD dooeth suffer and permytte vnto those vngodlye persons, whose destruccyon is at

hande, to haue all pleaſure and luſt vpon earth, and to fulfil and accomplyſſ their pleaſures and deſyers, but the godly, whom he wyl vſe to hys honor and glorye, thoſe kepeth he vnder the yocke, and reſtrayneth thē from the pleſaūt luſtes of the world. Al wyſe and ſtilfull huſbande man doeth not caſt nor ſow his ſede in a feld or ground, yͭ is not brokē, plowed and tilled as it oughte to be, but he ſpanneth hys oxen, and goeth to the felde, and caſteth vp the earth wͭ hys plow ſhare, and ſo tilleth and harroweth it, and than fyrſt of al he ſoweth it, that if any rayne fall, the ſede maye be ſaued, dryuen into the earth, and take holde and ware therin. Euē ſuch an huſbandman is god, and
1 Cor. 3. we ar hys tillage. And he beſtoweth not hys ſprite and truth vpon ſuch as are wyld and paſt al feare

feare of god. Moreouer, like as ỹ gardner hedgeth his gardẽ roũd about, and fenseth it w̃ thornes, and breris, ỹ no beastes nor noysome catel hurt it: euen so god defẽdeth, kepeth and preserueth vs frõ euil cõpany, and frõ al maner of sinne, thorow thornes and breris, ỹ is to saye, thorowe ỹ crosse and afflictions, as Ose sayeth: I wyl beset their waies w̃ thorns, & their fote pathes wyl I hedge. If ỹ gardener cut of ỹ knobbes, and ỹ croked bowes frõ the trees in hys garden, and loppeth thẽ a litle, yet as longe as ỹ rootes remayn ỹ trees are neuer ỹ worsse, but waxe neuertheles, and bring forth frute. Euẽ so doth god lop and hewe ỹ crabby olde Adã w̃ the crosse, not to ỹ intent to hurte or harme vs, but to kepe vs in awe, and to teache vs godly maners. And surely as long as the Sapi. 6. Ose. 2.

roote

roote of fayth remayneth w̄ vs, though we be ſpoyled and deſtitute of al riches, and of al maner of worldly and bodely comfort, yet ſhal we bring forth good frutes to the higher honor and glory of gods holy name.

Joh̄n.16.

Chriſten men wythoute the croſſe ar lyke vnto grapes, which hange vpon the vines and haue the fruicion of the open ayer, and remayne ſtill vpon the ſtock vnfrutfull, and no manne is the better for them.

Wherefore the heauenly vine man bryngeth the Chriſtians vnto the wynepreſſe, where they are beaten, preſſed, ſtamped and broken, not to their deſtruccyō, but that they maye bee deliuered from the corrupcyon and infeccyon of worldlye luſtes, and may bryng forth ſwete wine, and beare pleaſaunt frutes.

The goldsmyth casteth a lõpe of gold into the ouen and into the fyer, not to consume it awai with the fyer, but to pourge it from the corrupcyon that is in it, and that al that hangeth about it, and is no golde, shold be burnt away w̃ the fier & cõsumed vnto asshes. Euen so is god the goldsmyth, ỹ world the ouen, affliccion the fier, the faythfull Chrystyans the golde, and the fylth and corrupcyon is synne.

Nowe wyll God pourge and make cleane those that belong vnto hym from al maner of blottes, blemysshes and corrupcyon, and make them glorious and bewtyfull vnto hym.

The free mason heweth the harde stones, and heweth of, here one pece, and there another tyl the stones bee fytte and apte for the place where he will lai thẽ 1. Peter. 4

Euen

Euen so god, ẏ heauenly free ma
son, buildeth a Chrystē Church,
and he frameth and polisheth vs
which ar the costli and precious
stones, w̄ the crosse ꝛ affliccion,
ẏ al abominaciō and wickednes,
whych doe not agree vnto thys
glorȳous building, might be re-
1 Peter. 2 moued and taken out of the way.
Again as the dier, blecher or the
landres washeth, beateth, lōpeth
and clappeth the foule, vnclenly
and defyled clothes, that they
maye so be white, pure, and
cleane: Euen so doeth god
some tyme handell and
deale wyth vs, to
make vs pure
and clene.

Daniel. xi

Trouble

¶ Trouble and afflyccyons dooe serue to proue and to trye vs wythall.

The .7. Chapter.

TRouble and affliccyons do proue, trie, instruct, cõfirme, and strengthen the fayth, prouoke and stire vp prayer, dryue & force vs to amendment of lyfe, to the feare of god, to mekenes, to pacience, to constancye, to gentlenes, to sobernes and temperancy, and to all maner of vertues, and are the occasyon of excedyng muche good, as well transitorie as eternall, in thys world as in ye world to come. By affliccyon and trouble wil god proue & assay, marke

and

and ſpie, how depe thy hart hath entred wyth god, how much thy fayth is able to ſuffer ſt to beare, whether thou canſt forſake, both thy ſelfe and al other creatures in the world for his ſake. In ſumma to be ſhort, he will trye how thou wylt behaue thy ſelfe, when he taketh vtterly from the, and out of thy ſyght that, wherin thou moſt delightеſt and haſt any pleaſure vpon earth. God knoweth wel ynough beefore, howe thou wylte take it, and behaue thy ſelfe: but he wyll ſhewe and declare to thy ſelfe and to other alſo, what is in the. For oft tymes people doe ſo extol a man and make ſuch boaſt of hym, to be the wyſeſt, moſt circumſpect, manly and honeſt mā in a coūtry ſt c. but whan the time of tryall cometh, there appeareth no ſuche thynge in hym, as was thought and loked for.

Math. 16. c. 16. d. Marke. 8. Luke. 9. 14. John. 12.

Al mā

A man can not learne to knowe a lusty and a stoute man of warre in the tyme of peace, but beste of al in the time of warre, when the cruel and fearse enemyes doe inuade and assault hys capten.

When a great tempest ariseth in the sea, then dooeth it appeare whether the shypmaster bee cunnyng in rulyng the sterne or no. Agayn, those are the most honest and most chast matrones, which beyng sore tẽpted, assaulted, and prouoked vnto wyckednesse, doe neuertheleſſe keepe theyr spows fayth towarde their husbandes vndefyled. Euen so can no man know nor proue perfitly, how the Chrysten churche kepeth her spouse faith and fidelite towards her spouse and bridgrome Jesus Christ, vntill such tyme as Antichrist assaulteth & tẽpteth her w̃ false

false doctrine, tyranny and persecucyō. Such trees, as haue strōg and depe rotes, and suffycyente naturall sappe, can no violente heate of the sōne hurt nor harme. But suche as are felled and cutte downe, are sone dryed vp w̄ the heate of ẏ sonne, lyke as ẏ grasse also that is mowne downe doeth sone wyther. Euen so lyke wyse such faithfull persons, as ar roted in Chryst Jesu, can not troubles nor afflictions hurt, they growe and waxe grene notw̄standinge: but the vnfaythfull dooe betraye themselues, and shew what they are, as sonne as thei see any heat of trouble or persecuciō cōming. With one flayle are both the stalkes and eares of the corne beatē, and also the corne it self threshed and pourged out. Euen so w̄ one maner of trouble and afflicyon, are the faithfui pourged and pro

uoked

uoked to praye vnto God, and to laude and magnifie him, and the vnfaythfull also to murmur and curse: and so are they both tried, proued and knowen.

By afflicey3 and trouble is the godly knowen from the wycked.

When the corne is thressed, the kernel lyeth mixed among the chaf, and afterwarde are they dissenered a sonder wyth the fanne or wyndle. Euen so the people in the church doe fyrst heare ỹ preachyng of gods word. Now some stomble, repyne, and are offēded at it, and other are not offended, and yet they dwell together, one wyth another: but whē they are fanned or wyndled, and whē the wynde of trouble and afflyccion begynneth once a litle to blowe, then is it easye to sonder and to know the one from the other, the faythfull from the vnfaythfull.

Art thou pure corne? what needest thou then to feare, eyther ỹ

flayle or the winde: In the thre-ſſyng and in ỹ wynde thou ſhalt be delyuered and ſondered from the chaf, and ſhalt be made more pure then thou waſt before. Let them feare that are chaffe, which are not able to abyde the winde, but muſt be blowen away, and ſo caſt out for euer. Al rotten and an old weake houſe ſtãdeth a while for a tyme: but as ſone as a wind commeth and bloweth, it appeareth vnto all men how feble the foundacion and ſtey of it was. Euen ſo are there ſuch Chriſten men wythout grounde or founda cyon, whych as long as al things goe wel and proſper wyth them, they are good Chriſtians: but in the tyme of trouble and perſecucyon, their diſſimulaciõ is knowen, and breaketh out.

Deſcimulatõ is knowen in tyem of trouble,

Sapi. 3. Als golde is tried in the ouen, wherin it is molten, euen ſo hath God

God tryed and pourged them. In mans mi-
sere apperyth
gods mercy.

Nowe, if thou be gold, what nedest thou to feare ỹ fier, which doth more profyte, then hynder or hurt thee?

To thys purpose doth thys trew prouerbe serue: In nede doeth a man trye, which be hys frendes. In nede and
necessitye a
frende is
knowē truly.

Examples: almightie god did tempte and proue Abraham, and bad hym offer vp and kyl his only sonne. Then was Abraham in a great distresse, perplexytie and heauynesse, he had rather haue loste all hys goodes and possessions, and all that euer he had vpon earth, then that he shoulde so slaye hys deare sonne. But yet though it were against nature, & an vntolerable thyng, yet he caried his sonne forth thre daies iourney, to kyll hym wyth hys owne handes: he ouercame his flesh by faith, & wold be obediēt vnto god Gene. 22.

The ensam-
ple of Abra-
ham is a doc-
tryne for us.

Than said god vnto him, nowe I
Gene, 22. knowe that thou feareſt god, and
haſte not ſpared thy onlye deare
ſonne for my ſake. And Moyſes
Deut.8. ſayth remember al the ways, tho
row the which the lord thy God
hath ledde and guyded the theſe
The feare of god is in that man that is wholy bent to doe hys will. xl. yeares in the wyldernes, bee-
cauſe he would chaſten & proue
thee, that it myght appeare, and
be knowne what was within thy
hart, whether thou wouldſt kepe
hys commaundementes or no.
Set Pharao and Dauid together
the one agaynſt the other. ii. nota
ble kynges. Pharao perſeuerethe
Exo.7.8.9. and continueth obſtynatly, ſtub-
burnly and peruerſely in his wic
ked purpoſe, notwythſtandynge
the manifolde plags that did fal
and lyghten vpon hym. Contrary
wyſe how ſone dyd Dauid geue
ouer, and breake out wyth al mek
nes, ſubmyſſyon, pacyence, and
acknow-

acknowledgynge of hys whore-
dome, when as he fled from Ab-
salō, Semeye rebukyng and reui
lyng hym most shamefully. 2. Rega. 16

Job was stryken wyth many
greuous sores, that there was
nothyng sounde or whole in him,
from the soole of hys fote to the
toppe of his head: not that he had Job. 2. d
deserued such heauy punishment
more then other men, but ỳ God
would declare to all the worlde,
hys pacyence and faythfulnes.

But hys wyfe did than shewe
her weake fayth and wycked cor
rupt nature. Who was more faith
ful and more feruent thā Peter:
And yeat he denyed and forsoke
Chryst before a symple woman.
Who ought not therfore to feare
hymselfe, excepte he hath beefore
in the tryall been founde fayth-
full, stedfaste, and constant.
In lyke maner dayly experiens

Math. 26. g.
Marke. 14. g
Luke. 22. d.
Joan. 18. b.

To be fayth-
full is thy on
ly gyfte of
god.

teacheth vs to know the faithful and vnfaythful a sonder in persecucion and affliccion. There are some that cleaue to the gospel for a tyme: but whā they see, they cā not atteine that they sought & looked for, than they forsake it, & fal from it agayne, yea & in the tyme of temptacion they fall to blasphemyng of the holy gospel. But the godly, which haue it fyxed in theyr hartes, stande stedfastli by god both in lyfe and death.

Math. 13. c. Marke. 4. b Luke. 8. b.

Note well thys sentens

Trouble and afflyccyon doe helpe and further vs to the knowledge of our selues, and of god also, and specially to wysedome.

The. 8. Chapter.

Beside

BEsides this, it is a profitable and a good thyng for a man to know him selfe wel. Felicite and prosperitie bli deth a man, but when he is vnder the crosse he begynneth to marke the fraylnes of hys body, the vncertentye of hys lyfe, the feblenes of his vnderstanding, the infirmitie and weakenes of hys own strength and power.

Aduersite maketh a man to know the vncertente of thys worlde

He shal spye and perceyue howe farre he is entred in the waye of vertue, how the matter standeth betwene god and hym, whether he be a champyon of Gods or of the deuils. For a manne thynketh hymselfe oftymes to be wel grou ded & stablissed, but in ỹ tyme of tẽptacion he feleth, how lightli & easely he is tossed and turned of euery blast of the wind. Itẽ by afflicciõ & misfortune god wil put thee in remembraunce, how ma-

Man is best knowen to himselfe in aduersyye

We haue a better kepar then oure ſelues.

ny thouſande perils are yet hangyng ouer thy head, which ſhold lyghten and fal vpon thee, if he dyd not kepe and preſerue thee from them. And theſame GOD ſayth thus vnto the. The wycked enemy, wyth an innumerable and infinite heape of al euils and miſchiefes, doth aſſault the and laye watche for to ſubdue the, and to ſwalowe the vp, but I haue appoynted hym hys boundes, ouer the whych he can not paſſe. The longer thou art vnder the croſſe, the better mayeſt thou learne all the vertues and goodnes of god. As hys iuſt iudgment & ſtraight iuſtice, whereby he ſheweth hys wrath and diſpleaſure agaynſt ỹ wicked and vngodlie, and ſēdeth vpon their neckes terrible plages, and the obſtynate and vnrepentaunt he cōdēneth euerlaſtingly.

Trouble and affliccion is a meane to prouoke vs, vnto the ryght knowledge of God

Item hys infinite power, wher by

by he can helpe and comfort the, in most extreme misery and necessytye.

Item hys vnmutable trueth, wherby he doth faythfullye performe all hys promises, and bringeth to passe all his threatnings. The infinite power of god

Item hys exceadynge mercye and free grace, wherby he preuēteth all euill towarde vs, and wil not suffer vs, to bee caughte and oppressed wyth any myssfortune. Hys vnmutable trueth.

Item hys eternall and euerlastyng prouydence, wherby like a father he taketh charge and care ouer vs, and gouerneth al things most wysely. Hys mercye. 1. peter. 5.

Item his glory, magnificence and laudes for the foresayed vertues, which doe shine most clearly in afflyccyon and aduersytye. For the which cause S. Barnard wryteth thus: whereby dooe we knowe ỹ he, that dwelleth aboue, Hys eternall and euerlastyng prouidence.

is amōg vs here beneth: For ſoth by thys that we doe ſtyke in trouble and afflicciōs. For who colde be able to ſuſteyne, beare and abyde them wythout god:

To learn wiſdome in aduerſite.

A man hath nede at all tymes of wyſdome, circumſpeccion, prudence and ſobernes. Like as proſperite ſhutteth and blyndeth the eyes of men, euen ſo doth aduerſite and trouble open them.

Lyke as the ſalue, that remedieth the diſeaſe of the eyes, doeth fyrſt byte and greue the eies, and maketh them to water, but yet afterwarde the eyſyght is clearer & more ſharpe then it was: Euen ſo trouble and affliccion doe greue and vexe men wonderfulli at the fyrſt, but afterwarde it helpeth, and lighteneth the eyes of the mynd, that it is afterwarde more reaſonable, wyſe, and circūſpect. For trouble bryngeth experyence

and

and experyence bryngeth wyse-
dome. The rod and punyssmente doe bryng wysedom. And of this dyd these prouerbes firste spring vp: the more plentyful lande, the more folysse and wycked people. And again: aduersitie causeth mē to loke wel and farre aboute thē. Item: there is no man wyse, but wyth hys hurt and losse. Item that mā maie wel learne to swymme, whyche hath the wa-
ter at hys mouth. Dauyd saith:

Eccle. 33. Prouer. 29.

O lord, how good and profi-
table is it vnto me, ỹ thou
hast chastened and hum
bled me, ỹ I mighte
learne thy rightu-
ousnes and thy
commaun-
demētes.

Psal. 118.

Trouble

Trouble and af

flyccyons doe helpe and further vs to the righte knowe= ledge of our ſynnes, & to perfyte ſozowe and repen= taũce foz them.

The.9.Chapter.

God requireth, that the knowledge of our poiſo= ned and cozrupte nature, and of the wzath of god, ſhold waxe and increaſe in vs, wherby we myght cõceiue an harty ſozowe and repentaũce foz our ſynnes, and ſo daylye a= mẽd & waxe better. Now trueth it is that in our hartes naturally Cicketh

The knowledge of our own corrup= cyon is the way to repen taunce.

strycketh a rough securenes and rechlesnes, wherbi we do litle regarde & esteme the inwarde fylthines of our hartes. And specially whē we fele no maner of taste of the crosse and affliccion, we do not consyder the miserable wretchednes of our synnes nor ȳ iust iudgement of god, and the terryble punisshmēt due we for the same. But whan the hande of god doth humble and plucke downe some speciall persons or an whole congregacyon, thē remember we the greatnes and heauynes of sinne, that gods wrath and indignacyon is not to sore, wythoute some speciall and most iust causes.

Whan we be in prosperity thā are we in daunger of greatest misery.

And then breake we oute into such wordes as these. O Lorde, we haue deserued these plages a thousande wayes. O good and most iust god, thou rewardst the wyssedes and transgressyons of the

Happy is that man that maketh thys confessyon.

the fathers in the children, if they folow their fathers steppes euen vnto the thyrde and fourth generacion. Like as the hard copper and tinne doe melt in the fyer, euen so in trouble and afflyccyon the harde, roughe and stubborne hartes doe melte and fal to myslykyng and loothynge theyr sinnes. A trespasser doth thā first of al perceiue hys faultes rightely, when he is broughte vnto the iudgement to be punished, and is adiudged and condemned vnto death. And for thys cause doeth god vse suche roughe and harde meanes wyth vs. And both the cōmon and generall, and also the particular & special plages & aduersities, maye well bee called a part of Gods lawe, & as it were Gods preachyng, which testifye and declare vnto vs, ẏ god is heuyly displeased wyth all maner of

Exo.20.a.34
Num.14.c
Deut.5.b.7.

of wyckednes & abomynacyon, that reigneth in the worlde: ỹ all men ſhould hũble and ſubmytte thẽſelues vnto god, bewayle and lamẽt theyr ſynnes vnto hym ẅ a ſorowfull & a righte penitente harte, and deſyer hys grace and mercy. For an example: Joſephs brethren in Egipt dyd thanne firſt of al ſpye their wyckednes, commytted agaynſte their brother, when as very nede and neceſſyte did vexe them in a ſtraunge cõtrey. Whan as the lord did ſende into ỹ wyldernes, among ỹ Iſraelytes, venemous ſerpẽtes which dyd byte them, and ſet them on fier, then came they firſt to Moyſes and ſayed: We haue ſynned, forasmuche as we haue ſpoken agaynſt the Lorde and agaynſte thee. Gene. 42. Nume. 21.

Whẽ ỹ peſtilence did rage, then ſaid Dauid vnto ỹ lord, behold it 1. Para. 22. c

Dauid being a kyng was not ashamed to confes his faulte.

is I that haue synned, what haue these seuen yeare done? Now therfore if it be so, that knowledge of the synne and an harty displeasure agaynst it be profitable and necessary, thē can we not wel forbeare trouble and aduersytye.

¶ Trouble/ affliction and aduersitie doe helpe and further vs to the exercising and increasing of oure faith.

The. 10. Chapter.

That our fayth is proued and tryed thorowe the crosse and thorowe aduersytie, it is declared

clared before. And now shal it be euidently proued, that our faith is then first rycht stablysshed, exercysed and augmented, whē aduersite commeth. The very true Chrysten fayth is grounded only vpon the grace, mercy, power and helpe of god thorow Christ. Whych thyng can not be ryghte cōprehēded with vain thoghtes, ymaginacyons and speculaciōs, but god commeth vpon the miserable synners wyth heaps of mysseries. Whatsoeuer thei attempt, go about or take in hand, it goeth backwarde wyth them, and their whole lyfe is made so bytter as gall vnto them, that they can no where fynd any reste. And why? Forsoth it is dō for this purpose that they shold vtterly neglecte and despyse all maner of coūsell and comfort of manne, that they shold be pluckt from all maner

When aduersitie is felte than fayth is in tryall.

of truſt in the policies & powers of the worlde, & that they ſhold vterly deſpayre of al helpe in any creature. And in the ſtede of that that thei ſhould ſet and fyxe their hartes and myndes only in god, and that nothyng at al ſhould els remayne in them, but only vnſpeakable ſyghing vnto god, proceadyng out of a true faith, in whoſe helpe and mercy only altogether conſiſteth. Teſtimonies of ſcripture: Deute. 8. Moyſes wytneſſeth ỹ god ſuffered the Iſraelites to bee diuerſely vexed, and to be brought into greate diſtreſſe, and yet preſerued them wonderfullye, for thys cauſe, that whan they ſhold come into ỹ land of promes, they ſhould not ſay: myne own power and ỹ ſtrēgth of myne own hāds were able to bryng thys to paſſe, but thou ſhouldeſt thinke vpō the lord thy god: for he it is, whiche geueth

geueth the ſuch power, whereby thou arte able to performe, and bryng any thyng to paſſe. And ſo dyd god deale afterwarde wᵗʰ the childrē of Iſrael, which of theyr own brayn and wiſdome ſought helpe, ſuccour and mayntenaūce at the kyng of the Aſſirians, and at ẏ kyng of Egipte, whych were the very ſame that afterwarde did beſege them, ſlaye them and carye them awaye priſoners.

And ſo after that, they felte and proued, that there was none that could ſuccor and helpe them, but only the lord vnto whom thei yelded and gaue ouer themſelues at length, as: I loked for no nother, but ẏ I ſhould dye. But it was done for thys purpoſe, that we ſhoulde not put any truſt in oure ſelues, but in GOD, which raiſeth vp the dead agayne. Item whatſoeuer ſtyrreth vp ſt exercy

Jere. 10. Oſe. 2. 4. 8. 2. Corin. 1

We ar soneſt disceaued whan we are in quietneſſe and reſt.

ſeth our fayth, of that oughte we not to be afrayed, but rather to reioyce in it. Whan we liue in ydlenes, in al luſt and pleaſure, the deuyl ſnappeth vs vp, ſo blindeth vs in our weaknes, yͤ we thynke GOD doth not regard vs, and al thynges in the worlde to happen without any working or foreſyght of GOD. But as well in ſpecyal as general aduerſities there is greater matter and occaſyon, to practyſe and to exercyſe the fayth.

The loſſe of thy frende wyl make thee to know how thou loueſt god.

God ſuffereth thee to fal into pouerty, or thy moſt deare frēdes to be taken from thee by death, or ſome other diſquietnes to happen vnto thee. Als than haſt thou a great occaſyon to awake and to practyſe thy fayth: And fyrſte to cal to remembraunce the promyſes of god, cōteined in his word, and than to cal vpon hym for his grace

grace and assistens, and so to re-
sist and wythstande al maner of
natural doutfulnes and despair,
that hangeth in thi flesh, how gre
uous soeuer thy necessitie seme
to be, and howsoeuer any manne
doth ymagine that god hath with
drawen hys face from the, and
wyll not helpe thee at all.

Shrynke not frō god how great soeuer the trouble be.

In lyke maner in all common necessities and general, thys is ỹ ryght exercyse of fayth, and the most holy seruice of god, that we first consider and weie earnestly al maner of perils and assaultes of the churche and of the commō wealth. And after that, that we praye vnto god wyth a constant and a lyuely fayth, that he wil de lyuer and preserue the churche from false doctryne, superstition and hypocrysy, and that he wyll graciously rule and gouerne it. And that he wil also preserue the

Constancy in prayer is required of a Christian.

cōmen wealth in good order and quietnes, and wil graunte wholſom ayer and ceaſonable wether, and wyl alſo reſtrayne and lette the wylde and diſſolute behauor and conuerſacyon of the commō ſort of people, and wyl graunte, maynteyne, and preſerue a Chriſten diſcipline, behauor and honeſty, wherby hys holy ſt godly name may be lauded and magnifyed, hys kyngdome augmented, increaſed and confyrmed, and the kyngdome of the deuil ſubuerted and confounded. And remember thys alſo, whanſoeuer thou conſidereſt thy aduerſitie, forget not to deſyer of god, hope ſt truſt for comfort, ayde and ſuccor, and loke ỳ thou ſtriue and fight mighty ly and manfully agaynſt al maner of miſtruſt, and putte awaye al maner of deſpayre, howe greuouſly ſoeuer thy aduerſite and

ſorowe

sorowe doth increase, and thus is thy fayth well ryghtly practised and exercised.

An example: From holy Job was taken all that euer any man myght take any comfort in, wife, childzen, goodes and frends, and one trouble, sorowe, and heauye message came styll in anothers neck, and he had not one drop of bloud in hys body, that was not consumed & wasted. And he sate in the syght of al the world, was their laughing stock, and so exercysed and practysed hys faith, and gaue ouer hymselfe only and wholly vnto god. Job. 1, 2, 3. 6

Vnto Abzaham was promysed a sede, which shold be in multytude as the sand of the sea, and as the starres in the skye: and yet was his wife bare & vnfruteful, & he also waxē old & aged, that after ỹ iudgmēt of natural reasō it Gene. 11. 8. 18. a. b. 15. & 22. c. Eccle. 44. c

was not poſſible, that that pro-
mes ſhould be fulfylled ſ come
to paſſe. By the meanes whereof
Abraham dyd exercyſe, trye and
Gene. 37. 39. 40. 41. practyſe hys faith. And thus did
2. Reg. 15. Joſeph, Dauid, Daniel, al patri-
Daniel 3. 6. arkes, prophetes and apoſtles as
wel in the commen and generall
aduerſities of the churche, as in
their own priuat and peculyar af-
To be conſtāt flyccyons, exercyſe and practyſe
in trouble their fayth, and thys was theyre
is the righte hyghest gods ſeruyce, wherwith
gods ſeruyce they honored and ſerued God.
Wherefore in our tyme alſo god
geueth vs great and meruelous
occaſyon, thorowe trouble and
aduerſite, to awake, ſtyrre vp and
to exerciſe our faith. And by ſuch
exercyſe is the fayth increaſed ſ
How fayth is confyrmed, yea and ſhineth more
increaſed. bryghtly, and is made more beu-
tyfull and glorious. For whatſo-
euer a man hath proued and tried
himſelfe,

hymselfe, that beleueth he afterwarde the more stedfastli. Now he, that is a Chrysten man or woman, proueth and feleth in dede, that in the myddes of his sorow and afflyccyon he is ruled, defēded, comforted and preserued of god. For hope can not be confoūded.

Faythe hope maketh vs to be constant in aduersitie

And therfore the Chrystē and the faythful man, thorowe trouble and aduersitie, is made morē bolde and harty, and concludeth wyth hymselfe, more thā euer he dyd before, that god hath a specyall regarde and consyderacion of those, that are in trouble and misery, and wyl graciousli helpe and delyuer them oute. Lyke as one, that hath sayled ofte vpon ȳ sea, and proued and escaped great and daungerous tempestes, and hath bene sore tossed wyth the fearefull waues, is afterwarde

the

the more bolde and hardye to goe vnto the ſea, forasmuch as he hath euer eſcaped wel, and hath had good fortune before: Euen ſo a chryſten man, whō ỹ croſſe hath oft aſſaulted and exerciſed, forasmuche, as he hath alwayes founde comfort, ayde and helpe of God, afterwarde he truſteth god, ỹ longer ỹ more, though the ſame afflyccyon and aduerſytye come again vnto hiw, that he had before. And to this purpoſe hear and marke. ii. ſpecial and notable examples: One oute of the olde, and another out of the new teſtament. Dauid, whan he prepared hymſelfe to fyghte agaynſte the valiaunt gyant Goliath, ſayed theſe wordes: the lorde, whyche hath delyuered me from a lyon, and frō a beare, ſhall delyuer me alſo from thys Philiſtian. And agayne Paul ſayth: god hath delyuered

1. Kyng. 17.

2. Corin. 1.

nered vs from so great a death, and deliuereth vs dayly, and we hope that he wyl delyuer vs frō hence forth also. And to the same purpose doth this also appertein, to consyder, that the crosse assureth those that beare it in the lord of the grace and fauor of God, wherby they know certenly, that they are of the nūber of the elect and the children of God, forasmuche as he loketh vpon them fatherly, to reforme and to correct them. For why thus it is written: Yea al those that euer dyd please god haue been proued and tryed by many and dyuers troubles, & haue been founde constant and stedfast in fayth. Itē. All those, that wyll lyue Godlye in Chryste Jesus, muste suffer persecucion and afflicion.

Job,5,b
Osee,6,a
Prou,3,b.
Tobie,12,c
1.Peter.4.c
Hebru.12,b
Apo,3,d

Judith.8.a

2.Timo.1.
Eccle,2,a
Psalm.33,a

Trouble

Trouble and aduerſytye geueth vs occaſyon to prayе vnto god, and to laude and prayſe hym.

The. II. Chapter.

EVery Chryſtē mā knoweth this, that it is neceſſari and profitable for him to pray and to call vpon god moſt feruently and deuoutly. Nowe whan a man lyueth in all proſperitye, than he prayeth very lytle, or very ſlenderly and coldely, he hath no great affeccyon or mind vpon it. That prayer, that is not preſſed and thruſt out wyth the croſſe, floweth not out from the depthe and botome of the hart. But ſorow, heuynes, and aduerſitye

Proſperitie cauſeth negligence in prayer.

ſitie kindleth the minde and ſetteth it on fyer, dryueth, chaſeth & hunteth it vnto god, and compelleth it to cal vpon god feruently and earneſtly. For at ſuche tyme we ſee and perceiue wel, that we can dooe nothyng of our ſelues, and what great nede we haue of god, that he wyll vouche ſaue to gouerne, ayde and defende vs. Lyke as the water, as longe as it floweth and ronneth ouer the euen, playne, wyde and broade feldes, breaketh not oute by no violence, but diſperſeth and ſpredeth it ſelfe abroade euery where a lyke: but whan it is gathered together by cunnyng and ſcyens, & conueyed into a narowe rome, as into a pype or conduit, than it ſpryngeth and ſpouteth oute an hygh: Euen ſo the mind of man, as long as it is quiete, ydle, and wythout ſorow or trouble, it walketh

Whan we ſee we can doe nothyng of our ſelues than doe we ſeke the helpe of god.

keth and wandereth abroade at large and at libertye: but whan it is brought in, reſtrayned and dryuē to a ſtraight and a narowe yſſewe thorow trouble and aduerſyte, it breaketh out a lofte vnto god in heauen wyth an earneſte, harty & feruent prayer for grace, ayde and comforte: Wherevpon there is a cōmon prouerbe ſprōg. Nede and neceſſite teacheth mē to pray. O lord, whā trouble and aduerſitie is at hande, than doe men ſeke thee, whan thou chaſteneyſt and puny ſheſt them, thā cal they vpon thee lamentably. Exāples: whan the children of Iſrael hard of the comming of their enemyes the Philiſtines, they were afrayed and ſayd vnto Samuel, ceaſe not to cry vnto the lord our god for vs, that he may helpe vs out of the hādes of ỹ Philiſtins. Manaſſes, whyche all the dayes

Eccle, 35, b,
Thre, 3, d,
Actu, 10, a,
Eſay, 26,
2 Regum, 7,

of

of his life was a veri bloudhoūd and a tyranne, was bounde with chaynes, and led away vnto Babylon.

And whan he was in extreme anguysshe and necessitie, he made hys humble prayer and supplication before the lord hys god: and god hard his humble praier, and brought hym agayne to Jerusalem. 4, Reg, 20, & 2, Para, 33

When there arose a greate tempest vpon the sea, in so much that the shyp was ouerwhelmed with the waues, and Chryste slepte, than ỹ disciples hasted vnto him and waked hym vp, saying: Lord helpe vs, for we perysshe. Math, 8, Mark, 4 Luke, 8

The example of the heathen woman dooeth teache the howe the LORDE prolongeth and differreth hys ayde & helpe some tyme for the nons, that we shold bee kyndled vp to crye the more Math, 15

feruently

feruently, and to continue impor tunatly in earneſt prayer.

S. Auſten wryteth thus. They that are godly, are oppreſſed and vexed in the churche or congrega cyon for this purpoſe, that whan they are preſſed they ſhould crie, and whan thei crie that thei ſhold be hard, and whā they are hard, that they ſhould laude and praiſe god.

Aduerſytie doth prouoke vs to prayer and thankes geuyng.

And lyke as the croſſe and aduerſitie doth further and pryck vs forwarde vnto the fyrſt parte of prayer, whych is to deſyer and craue of god: euen ſo doth it alſo further and prouoke vs all vnto the ſeconde parte of prayer, whyche is to laude god, and to geue hym thankes.

The almightie power, wiſdome, ryghtuouſnes, mercy & trueth of god, theſe hyghe and excellente godly vertues, worthy of al laud

and

and honour, doe appeare in the crosse, affliccion and aduersity of Christen men, whan god visiteth miserable synners, comforteth those that are in distresse and misery, helpeth and delyuereth thē out of al maner of necessitie. And these thynges dooe all Christen people wonder and meruail highly, and therfore breake they oute to magnifye, prayse and extolle God wyth vnspeakable laudes and prayses.

We haue suche a treasure in earthy vessels, that the power, ꝑ lyeth aboue, and hath the victorye, myght appeare to be of god and not of vs: that is to saye, we are weake and miserable vessels, that Gods honor and glori ſhold be furthered and not ours. 2. Corin. 4

For an example take the storȳ of Daniel: How ꝑ imprysonmēte and captiuitie of the Jewes dyd Daniel. 3.

seruе wonderfully to the glorye and prayse of god. Our sauioure Christ sheweth the cause why the man was blynde from hys very natiuite and byrth: namely that the worckes of god shold appeare and be made manifest in hym.

Iohn. 9.

Moreouer al the Prophetes, apostles and elect of god, by whom god wroughte wonderfull and meruelous thinges, were contemned and despised, yea and sometyme slayne and murthered, that al men myght spye and perceiue, that their fayth and worckynge, whych dyd not shrynke but continued vpright, was a worcke of God, and no power of man. And therefore that god muste bee lauded and praysed aboue all.

Psal. 44. Actu. 4, 5 Roma. 8. 2. Corin. 4. 1. Macha. 2. 2. Macha. 6. 7

Trouble and aduersite doe further vs to vertue and Godlynesse.

The. 12. Chapter.

THe crosse and tribulaciō doe banish and dryue away the former synnes, & hynder and resist those ẏ are to come hereafter and helpe to plant, exercyse & increase al manerof vertues, that ẏ vngodly may be prouoked and furthered to repentance and amendmēt and reformacion of theyr liues, & ẏ godly to further vertue & godlines. For what afflicciō soeuer the flesh doth suffer, it greueth it very sore, it wold rather be mery, at rest & quiet. Now euerion ẏ hath ani reasō, knoweth this right wel

By troubell and afflictyon vertu is increced and our former sines lamented

that he, thorow hys owne luſtes and behauor, bryngeth much aduerſitie and affliccyon vpon his owne necke. And therfore in conſyderacyon of that, he begynneth to beware and to take hede afterwarde of all inordynate and diſſolute liuing, as the cauſe, groũd and occaſyon of al miſery and ſorowe, that beſydes thys preſente affliccion he be not plaged alſo eternally. Whych I wyll declare and proue fyrſt with ſimilituds, ſecondarily wyth teſtymonies of the holy ſcripture, and thirdli by familiar examples.

A water, that is continuallye ſtandyng, howe cleare ſoeuer it ſeme, yet it is corrupt & naught. But that water, whych hath hys continuall courſe, the more it ruſſheth & ſtrouggleth ouer ỹ ſtones and ſandes, the more liuely, freſh and better it is. Euen ſo a Godly

man

man in the abſence of the croſſe is ſluggyſh, dul and lytherly, but thoꝛowe the croſſe and affliccion he is quickened and exercyſed & increaſed in al goodnes. The ruſtye and cankarde yꝛon, thoꝛowe the fyle is made bꝛyght & ſmoth. Euen ſo the olde ruſtye Adam hath nede of trouble and aduerſitie, to fyle and pourge hym frō the cankarde ruſt of ſynne.

A knyfe though it be neuer ſo ſmoth, if it be not vſed, it waxeth ruſty, and the ſame ruſt fretteth it and marreth it. But ye moꝛe that it is occupyed, though it bee ſomewhat woꝛne therby, yet it is the moꝛe bꝛight. Euē ſo although ſome perſon hath a good nature and inclinacyon, if he be not occupied and exercyſed wyth trouble and aduerſitie, he waxeth ruſty, cankarde and rotten: but thoꝛow the croſſe and tribulaciō, though

the ruſt haue wonne ſome what of hym, beyng a man and weake, yet he ſhal therby bee made more bryghte, cleare and bewtifull a-gayne. The ſeede that is caſt into the felde muſt ſuffer the wynde, rayne, ſnowe, froſt and al maner of tempeſtes, and yet it waxeth & bryngeth furth frute: Euen ſo the ſpiritual ſede, whych is ỹ worde of god, beeyng receiued of a deuout and a feruent hart, is not deſtroyed thorow trouble, but bringeth furth ryght good and profitable frute. A walnut tree ỹ more it is beaten, the better it is, & not the worſſe. Euen ſo man thorow many ſtripes and much aduerſity turneth from il and waxeth good.

For the thick and hard ſkinne of an horſſe or an aſſe, is nothing better than a very ſharpe whyp, to yerke hym wyth.

Euen ſo for our ſtubburne and hawtye

hawtye fleſſhe, there is nothynge more fytte and profitable, than much ſorow and veracyon, wher by it may be ſtyrred and pricked forwarde. Cloth muſt be oft beaten and bruſſhed, wherevpō there is a prouerbe: Thus muſte wollene cloth bee vſed, ẏ there brede no mothes in it.

Euen ſo ſhal ſpiritual mothes and wormes, wyckednes, ſynne and abominacyon, haue the leſſe power to brede in vs, if we bee well bruſſhed and beaten in tyme, wyth afflyccyon and aduerſite.

The fleſſh, that commeth freſſh oute of the ſhambles vnſalted, waxeth ſoone vnſauerye, and wormes brede in it, but the ſalte wyth hys ſharpeneſſe kepeth it ſwete from corrupcion.

Euen ſo dooeth GOD caſte and ſprinckle ſalte vpon vs

orow diuers temptacyons and affliccions, that they maye byte and ceasō vs, that we corrupt not nor perysshe in synne. That bodye that is alwayes idle, and neuer moueth nor hath no exercyse, is easely subiect vnto syckenes and infirmities. But those bodyes, ẏ haue their exercyse and labor, are more lusty and sounde, and can better continue. Euen so ẏ soule, that is wel exercysed and occupied wyth trouble and affliccion, hath occasyon and cause, to bee bewtyfull, sounde and cleare. It is a very true saying, the sharper that the lye is, the cleaner taketh it awaye al maner of fylth. Euen so our corrupt and poysoned nature had nede of a sharpe and a biting medicine. The greater and sharper the trouble and aduersytie is, the more fylth and inconuenyence it byteth awaye. For a

rawe

rawe and weake stomake, whych is of a naughty digestion, bitter wormwoode is verye good and holsome. Euen so for the weake and feble soule, is bytter trouble and affliccion very holsome and necessary.

Remember thys prouerbe: after the sicke man had recouered hys sore, he lyued worse than euer he dyd beefore. And therefore sycknes is more necessari for him that he waxe not worse and lyue not more wyckedly.

Now wyl I alledge scripture. God threateneth to send a plage seuenfolde greater, if any mā wil not amende at the lyghter and easyer punisshment, that he sēt first. Leui 26 Wherby the Lorde hymselfe declareth throw Moises, that trouble and aduersitie shoulde teache vs an alteracion and amendment of our lyues.

Strokes

Prouer.20. Strokes and woūdes do pourge and clenſe out euil and cozrupcīō and ſtripes purifye the inwarde
Hebr.12. partes of man. ¶ No maner of chaſtenyng foz the preſente tyme ſemeth to be ioyous, but heauy and greuous: but afterwarde it bzyngeth a quiete frute of rightuouſnes vnto thoſe, that are exerciſed therein.

1. Peter.4. He that ſuffereth in the fleſhe ceaſeth from ſynne, that frō hēceforth (the tyme that is remnaūte
Rom.6. in the fleſhe) he maye lyue, not af
1. Johm.2. ter the luſtes of menne, but after the wyl of god. And thys ſhall exaumples make moze manyfeſt. Vnder Joſue had the chyldzen of
Joſue.1. Iſrael many battels, and were
Judic.2. dzyuen to fyghte agaynſte theyz enemyes, and they did neuer fall noz ſwarue from the lozd, vntyll afterwarde that they came vnto reſt, and had al thynges plentye.

Thys

Thys is an example of an whole multitude. Nowe take examples of special persons.

The Prophete Jonas, beeyng in the whalles belly, remembred hys synnes, altered hymselfe, turned and was obedyent vnto god. Jonas. 2.

The lost and desperate sonne did then first of all rũne home againe vnto his father, when he saw and felt his misery and pouertye. Luke. 15.

Marke the dayly experience. We ymagine oft tymes thus ẅ oure selues: Oh, if J were once whole and restored agayne, J woulde surely behaue and order my selfe wel as J ought to doe, and wold helpe and serue euery man.

Oh, if J were riche, J would gladly distribute vnto the poore people faythfully. But assone as we come oute of the daunger in dede, we haue cleane forgotten al togethet.

As long as we haue no maner of nede, no man can hynder or reſtrayne our wyckednes.

For an exaumple ymagine.ii. ſondry houſes, wherof in the one is celebrate and kept a maryage, where there is myrth, ioye, and good chere. And in ỹ other is one ſicke on hys dead bedde. In the bridehouſe, where is daunſinge, is vſed al maner of lightenes and diſſolutenes, groſſe and fylthye wordes, baudy ſonges and ballets, ſhameles behauoure & maners, and wanton and light apparell. One leapeth & wynſeth like an horſe. Another ſtampeth lyke an aſſe. The thyrde drynketh himſelfe dronken. And ỹ fourth doth nothyng that honeſt is, ſo that a man myght ſaye: the people were become very brute beaſtes. But by hym, that lyeth on hys deade bed, is al ſtyll, not a worde ſpokē but

but honest and semely. All things are done sadly, demurely and discretely.

And at that tyme not only the men, but also the wemen and children, and al that are in the house, are godly occupyed, they praye, they comfort, and breake out into such woordes as these: What is man? how transitorye and vayn are all thyngs that we haue here vpon earth? but in ỹ life to come, it shalbe farre other wyse.

{Eccle.14.b. Job.4.b. 10. 34.b. Psal.78.d. 90.a.103.b 146,a, Esay,40,a,

Agayne from the maryage or brydehouse goeth many on home heauy and sad, vexed in his mide and disdaynefull that he is not so happy and fortunate as other be And sodenlye is rauished with. the bewtye of some wyfe or maiden, that he saw at the daunsing, whych hath wounded and stryken hym to the heart. And when he commeth home, he loketh sowerly

erly on his wife, he is froward to warde his children, and teasty a-gaynst al the housholde, so that no man can please hym. But he that goeth home from the mournyng house, thinketh himselfe wel blessed and happy that he himselfe lyeth not in any such extreme necessitie. If he hath had any sycknes or vexacion in tyme paste, now he is able to beare it the more easely and paciently, when he compareth it to the greuous and vntolerable payne of the man, ỹ lieth in panges of death. Bi reason wher of he is the more pacient, gentell and frendelye towardes hys wife, chyldrē and hys whole housholde: yea he taketh occasyon therby to reforme and amend hys euyll life.

Eccle. 7.

Sorowe and afflyccion doe helpe and further vs towarde the feare and loue of god.

The .13. Chapter.

TRouble and afflyccyon doe ingender the feare of god in them, whiche ſuffer it, and in other lykewyſe whych doe heare and knowe of it, ſo that manitake example and inſtruccion therby, and afterwarde attempt not any thyng temerouſly and raſhely, agaynſte the wyll and pleaſure of god. For he is lawfully to be feared and dreded which can bryng and laye vpon vs all maner of plages, and alſo hath iuſte cauſe and ryghte towarde vs ſo to doe. Mowe Math. 10.

Now we being feble and weake are in no wyse able to resyst and wythstande the strong and mighty god, no: we ar not able to withstande or put of the least yll day of an agew. Yea we can not chose but suffer the least and most contemptuous and feble creatures to plage and disquiete vs, as lyse, flees, flies, and such like vermin, whych did master and ouercome the myghtye puisant kyng of Egypte.

Ex, 7, 8, 9, 10
2, 2 Mach, 9, b,
Actuum, 12, d

It is a very true Prouerbe, a Burnt hande dreadeth the fyer. For in the same sense and meanig spake Moyses vnto the fearefull people: god is come to tempt and proue you, that the feare of hym may be before your eyes to consyder and remember that ye synne not.

Exo, 20, c.
Deut, 8, a,
and, 13, a.
Judi, 2, d,
and, 3, a,

As for an exaumple, the more the Lorde dyd exercyse and hunt about

about Dauid, the more diligently dyd he loke vpon the lord, and feared hym. And not only Dauid but other also, when they sawe & perceyued their misery and wretchednes, they toke occasyon ther by to feare God more, then they dyd before. And speciallye when they sawe afterward howe God punished Dauids manslaughter and horedome wyth sedicion, vprour, murther, and wyth losse of much people. 2. Reg. 18.

Holy scripture setteth before our eyes dyuers lyke terrible exaumples, that we shoulde not esteme the feare of god for a lyght thyng, but should bee afrayed of al maner of wyckednesse, synne, and abominacion.

When a trespasser is led oute to be beheaded, hanged, burnte or otherwyse to be punyshed, other y see hym doe learne to feare and to

be warre of that thynge, whyche brought hym to his laſt ende. Euen ſo when God ſendeth any plage, eyther vpon ſome ſpeciall perſon, or els vpon ſome whole cõminaltye, all other oughte ſo to conſyder the ſame, as though thei themſelues were in the place of ỹ afflycted perſon, as thoughe his trouble and ſorowe were theyr owne, that they maye the rather feare god, and take hede that thei fal not into like vẽgeaũce of god. And in very deed as wel ỹ good and faythfull, as the wicked and vnfaythfull, haue cauſe to feare.

Pro. 11. d. For the faythful canne conſyder therby, ỹ theſe tranſitorye plags are tokens and euident teſtimonies of the eternal puniſhments,

1. Peter. 4. c. that are to come, which ar a thouſande thouſande times more greuous, and neuer haue ende. Therfore both theyr owne and other

mens

mens afflicciõs and sorowes do geue them occasyon inoughe, to redresse and forsake that thinge, wherby all men doe bryng eternall plages vpon their neckes.

The wycked and vnfaythful, if they be not vtterlye obstynate and peruers, but haue any vse of reason at all, doe also begynne to feare God, and to thynke thus with themselues: if god visiteth, scourgeth and, assauteth & trouble and vexacion, the good and faythfull, whych are nothyng so wycked as we, how shall it then goe wyth vs, whych haue deserued .x. yea .xx. times more greuos punisshment then they. Jere. 25. d. and. 49. b. Ezechi. 9. Prouer. 11. 1. Peter. 4.

Marke and beholde, I beginne to plage the citie whereunto my name is geuen: thynke ye then that ye shal escape free and vnpunisshed? ye shal not goe quite and free. Jereme. 25.

Luke,23. Yf this bee done in the grene wood, what ſhal be done in ỹ dry.

Marth,11, 1.Peter,4 Luke 19 12 It is tyme that iudgement begynne at the houſe of god: ſeeing then it begynneth fyrſt with vs, what an ende ſhall they haue, whyche beleue not the goſpell of God.

An innocent dogge, that hath not offended, is beaten before the lyon, that the lyon, whan he knoweth that he hath angred and diſpleaſed hys maſter, ſhould be put in the more fear. S. Gregory writeth thus: if god ſtriketh thoſe ſo ſore whom he fauoreth, howe ſharpely and ſore wyll he ſtryke them, which he fauoureth not?

A comfort to the afflycted The crucified and afflycted Chriſtians, doe loue God ỹ more feruently, for as muche as in the middeſt of the croſſe, they feele the ſwete comfort that commeth from theyr heauenlye father, of whoſe

whose mercyfull wyll they can not doubt nor mystrust.

A dogge that is of a good nature, if his master strike him, yet he loueth hys master not wyth standyng and fawneth agayne vpon hym. A good child, although it be beaten, yet it loueth the father or mother neuertheleſſe, and deſyereth to haue theyr fauour agayne. Euen in lyke maner ar the true Chriſtians mynded toward theyr heauenly father, but ſuche chyldren as bee wicked, and of an euill dyſpoſicion, when they bee a lytle ſcourged, they ronne awaye from their fathers, and murmur agaynſte them.

Trouble and af=

flyccion is good and profita=
ble to teache men pa=
cience, meknesse
and lowly=
nes.

The.14. Chapter

PRide is a daungerous thing, wherof commeth no maner of good. Now felicite ſ prosperitie all at pleaſure, ingendreth pryde, and cōtempt of other people: but the croſſe and affliccion ingēdreth meknes and lowlines, that a mā is not to proude in his own cōceit, but is cōtent ỹ other be eſtemed as wel as he, confeſſing himſelf to haue nede of their helpe and counſel. Lyke as men vſe to clyp ſ to cut ſhorter the fethers of birdes or other foules, when they begynne to flie to hygh

high or to farre frō thē: euen so doth god diminish our riches, possessiōs, estimaciō, honor, auctorite & power, ỳ we shold not passe our bōdes and glory to much of such gifres. Lyke as ỳ body, whē it is weryed and cōsumed w̄ labor and trauel, desiereth ease and rest ỳ it may lye still: Euē so the soule, being laden and oppressed w̄ trouble & afflicciō, is brought to a narow yssewe, and thē it hasteth after reste & quietnes, & nothyng vexeth it lesse then pryde. Nabuchodonosor did glorye of his power, victorious actes, and costli buildings, and was wōderfully proude of thē: but after his fall and aduersite he lerned to ascribe al laude, honor, and glorye vnto god. P. Cōfesseth ỳ a buffet was geuē him of ỳ messenger of sathā, ỳ he shold not glory out of mesure in ỳ abūdāce of reuelaciō Daniel. b Daniel. 4. 2 Corin. 12. c

Experience it selfe teacheth, that when ryche, famous, notable, and proude men are robbed and spoyled of theyr goodes, thei are afterwarde more humble, meke & gentell. For than they perceyue ỹ vncertentie and vnstableneſſe of temporal and transitory thyngs. And so learne the lõger they liue the leſſe to truſt thẽſelues. Therfore trouble and affliccion is oft tymes as neceſſarye vnto men, as meate and drynke.

Meknes and lowlynes

The crosſe, aduerſite, and afflyccion maketh a man ſoft, tame, pacyent, ſober, louyng, and frẽdly both towardes hymſelfe, and towardes al other alſo.

A pece of iron or of ſyluer ſtriken or beaten wyth an hammer, wareth broader, thiner, ſmother and ſofter. Euen ſo the ſtonye and hard hartes of men, thorow beauines and aduerſite, ar made more

more buxom and plyante, that a man may wynde them (as a man might say) euen round about his fynger.

A curst wylde colt hath a snaffle put in hys mouth, that he bite not hym that handleth hym. Euē so the snaffle of the crosse and aduersite doth let and hynder vs, (beyng frowarde, furyous, and full of spyte, malyce and reuenge aunce) that we commyt the lesse wyckednesse, abominacyon and vncharitablenes in oure lyues.

For an exaumple: the furyous ragyng kig, Manasses, was meke, styll and tame ynough after that he was once bounde, taken prysoner, and led away captyue. 4 Re 21 a 2 Par 33 Actes 9 a

Paule before Damascus was stryken downe, as a ragyng and rauenyng wolfe: but he arose vp agayne a meke lambe.

Trouble

Trouble and aduersite is good to teache men pitie, compassion and pacyence towardes other.

The.15. Chapter.

John.13.b. Roma.15,a Galathi,6, Ecclc,7, Math,11,e

TO haue pitie and compassiō of people, that are in miserye and distresse, is a Christen and a necessary vertue. But he, ye neuer felt no temptacion, aduersite nor affliccion hymselfe, cāne haue but litle pitie and compassion of other. One sicke man cā tel the lacke & necessitie of another, one pore mā likewise of another, and also one, that is in miserye & afflyccyon hymself, knoweth the better the grefe of another, that is in lyke case. As for an exaumple,

ple, why and for what cause can our hie prieſt Chriſt, haue ſuche pitie and compaſſion vpon vs miſerable wretches, that we dare be bolde to come vnto him chearfully wythout feare, and to loke for ſuccour, helpe, and cõfort, at hys handes? Forſothe euen for thys cause ſ by thys meanes, as ſaith S. Paul, that he was alſo tempted and ſuffered moſt bitter paie and greſe hymſelfe. And very experience doth teach euen the ſelf ſame thing alſo. For whoſoeuer hath once lien ſicke in a ſpittell houſe himſelf, can haue themore cõpaſſiõ of other ỹ ar in like caſe afterward, ſ is euer after ỹ more ready and prõpt, to helpe thoſe ỹ be in ſuch caſe. The noble ſ precious vertue, called pacyence, hath no place to put her head in ỹ time of proſperite. When a man hath ben a lõg ceaſõ healthful and wõ

Hebru, 2.

Pacyence.

out any maner of sycknes, he can not take sycknes by and by so paciently, as he ought to dooe. And lykewyse he, that neuer felte any afflyccyon or aduersite, whensoeuer any happen vnto hym, he is sore vexed wyth impacientnes. But aduersitie teacheth men pacyence, and practyseth them therin. First when a man seeth that al goeth backwarde, and agaynste him, and that it wil be no better, but rather worsse and worsse: what doth he but of thys necessitye maketh a vertue, and so is content, and at a poynt, howsoeuer it goeth wyth hym. Secondarelye when a man is continually vsed to trouble and afflyccyon, thys same vse and custome maketh it lyghte and easy vnto hym, specially consideryng that god wil also helpe, ayde and comforte him.
Roma 5 Paul sayth; trouble or afflycciō bryngeth

bryngeth pacyence, and pacience bryngeth experyence. &c. The desperate & lost sonne learned suche pacience in his miserie and afflic cion, that he sayed to hys father, take nor vse me not frō hēceforth as a sōne, but as an hyred seruāt. I desyre no more but that I may remayne in thy house. Euen so ought we also to suffer al things willyngly and paciently, what so euer they be, so that god wyl not banysshe and put vs oute of hys house. Luke 15

Vnto that noble Hethen man Socrates dyd hys curst & shreud wyfe serue for thys vse and purpose, that he learning pacience at home, myghte the better suffer, and the more paciently beare the people, that he had to doe wyth a broade.

Trouble

Trouble and aduersite maketh men hard and strong, and teacheth them sobernes and temperancye.

The.16. Chapter.

AN oxe getteth hymselfe harder hofes vpō roughe, stubble and crabbed groūd, and is able to drawe and to labor better, thē if he were fedd, in rancke pasture. Those children, that are nursed by frēbd mens fyers, ar for the most part more hard and strōg then they, whyche are daintily brought vp in al excesse, and wātōnes, and superfluite in ther owne fathers houses. Euē so the wyttes and mindes of men, thorow pleasure and aboundaunce, waxe tēder and weake, and effeminate and wild: but beyng re

strayned

strayned thorow some paynefull necessite & afflyccion, they waxe harder, strōger, and more manly and sober. For an example. The deare holy Apostles, ỹ more persecucion and affliccion thei had, the more bolde, strōg, and cōstāt were they, as ỹ Actes of ỹ Apostles doe testify thorowout.

Paul saith: I am cōtēt and thick my selfe wel in infirmities, in rebukes, in persecuciōs, in anguyshes for Christes sake. For whā I am in such weaknes, then am I strōg. The phisiciō, whē he perceyueth ỹ his paciēt will eate ouer much, and wil waxe to fatte, he measureth & restrayneth him, and by breakyng some what frō him he restoreth him to his helth again and so saueth hym. Euē so whē we doe shamefullye misuse wine, corne, bread and drink and other gyftes and creatures of god to maintayn drōkēnes, surfettig, 2. Cor. 12. Temperancy and measure.

excesse and ryot, then doth God punysh vs wyth honger, dearth, penury, and wyth other plages, that we should learne therby to be temperat and to kepe measure and to vse hys benefytes thanckfullye. It is sayed: the houre of punyshment and of correccion maketh vs to forget al maner of pleasure & lust. As Dauid soune forgatte his lusty pleasures and wantonnes vtterli, when Absalō draue him out of his kingedom.

Eccle 11
2 Re 13 &c

Trouble and aduersitie teacheth men to contemne, despise and defye ỹ world and to be diligent and feruent in all godlynesse and vertue.

The.17.Chapter.

THe crosse and aduersitie taketh from vs ỹ loue of the world, and dryueth away al maner of daungerous & delycious lustes and pleasures of thys transitory lyfe. We would fayne be ryche, but god geueth vs pouertye. We desyer health of bodye, but God geueth vs syckenes, and so nurtereth and nurseth vs in miserye & wyth afflyccyon, that we can no

more tell, what a delicious & tender pleſante lyfe in thys worlde meaneth: and thus begyn we to contemne and loth al tranſitorye thynges, and to deſyer an other more better, precious and an eternall lyfe, where all maner of miſery ſhall haue an ende.

Lo e that taketh a iourneye in hande and goeth into a ſtraunge country, whan he commeth into a pleaſaunt towne where he meteth mery company and good cõpanyons, paraduenture he ſpendeth away the tyme and taryeth to long amonge them, and ſo forgetteth hys houſhold and thinges at home. But if one hard miſchãce after another happen vnto hym, than he maketh ỹ more haſt home agayne to hys wyfe and childrẽ, where he hath more reſt and quietnes. Euẽ ſo whã theſe tranſitorye thynges, as ryches,

health, bewtye, much profyt, honor and dignite happen vnto vs, if we wyll once gape vpon them and delyght so much in thē, that we dooe the lesse regarde and esteme the heauenly lyfe; thā wil God make the waye roughe and crabbed vnto vs here in this life that we ſhould not take ſt eſteme this tranſitory life in this world for our ryght naturall countrye, towardes the which we take our iourney.

For example: the chyldren of Iſraell had litle luſt, to ſing and to playe vpon any pleaſaunt inſtrumentes, whan they ſate as pryſoners by the ryuers in Babylon. Pſal. 136.

And thys may a man ſee ſt proue now a dayes by thoſe, ẏ are in any dangerous ſyckenes, or in any hard pryſō, or in any anguiſſhe ſt miſeri: who before wer to to fōd

vpon eatyng, drynckyng, gallant apparell, dansyng, toying, playing and gaming, or vpon suche lyke worldely felicitie. For the crosse and hys heuynes wype away and licke of all such thyngs, as cleane, as the hote sunne lycketh and melteth away ỹ snowe. Furthermore they, that bee pore and in distres and heuynes, are alwayes readier to forsake thys world and are more desierous to departe hence to god, than those that haue riches, health and felicitie at pleasure. And therfore S Austen in hys booke de simbolo wryteth thus. Beholde how god hath replenished and fylled the world with so many afflictions, and wyth so muche troublesome aduersite. It is bytter, and yet it is loued: It is ruinose and ready to fal, and yet it is inhabited. Oh thou my deare dearlyng worlde, what

what ſhould we doe, if thou wer ſwete, ſtable and permanente, ſeeyng we do thus now? O thou foule and vnclene world, if thou art bitter and yet deceiueſte and begileſt vs, whō wouldeſt thou not deceiue and begyle, if thou were ſwete.

And the croſſe doth not only dryue and ſet vs forwarde to al maner of vertue, and putteth vs in mynde of all godlynes, but it quickeneth and kyndeleth alſo a dilygence and feruency in vs, to procede and goe forwarde in all goodnes luſtily, ſtowtli, earneſtly, manfully, and not litherlye or fayntly. Diligence & feruency.

Lyke as a man ſometime muſt ſpurre his horſſe, although he be a good and a quicke horſſe, that he may goe and ronne the faſter and ſpedier: Euen ſo we can not goe forwarde in oure vocacyon

and calling so spedily, nor so wel as we ought to doe, except we be prickt forward w̄ sharpe spurres and scourges. When the master stryketh hys slouthful, dull and slepy seruaūt, thē he laboreth the more diligently, and is more profytable vnto hym. Euen so we al for the most part of vs, haue the nature of such slouthful and slug gyshe seruauntes: whych wil do nothyng wel, except we be dryuē by compulsion, and euen whyp-ped and beatē vnto it. Although those be euil seruauntes, whiche wyl doe nothing onles a manne be euer vpon theyr bones with a kudgel, yea and then wil doe no-thyng wel neyther: yet notwith-standyng must a mā neuer cease dryuing and forsyng of them, vn tyl such tyme as they begynne to amend, and to serue wyllynglye and wyth a good harte. Euen so

although

although no compelled seruyce, that is violētly wronge out of a man, doth please god, yet the cōtinuall inuring and exercising in goodnes, may make it at lēgth so pleasaūt and delectable vnto vs, that we shal haue delight therin.

Trouble and aduersite is also an occasyon & helpe, of much transitory quyetnes and commodite in thys worlde.

The. 18. Chapter.

HEtherto haue we taught of the spiritual profit of aduersite, wherby the soule of mā is indued and garnisshed wt wysdom & al kyndes of vertue: nowe let vs see, what transitorye commodities doe oft accompany, or folowe after trouble & aduersite.

A leſſon for thoſe that ſeke promocyon.

Such, as dwel in valeys and in depe and lowe habitacions, are not lightly hurt by any lightnig. Euen ſo that ſtate of lyfe, that is lowe and meane, kepeth ſt maintaineth it ſelfe moſte ſure and leaſt danger againſt al maner of ſtormes. Lyke as precious and coſtli ſpices and odours do ſmel and ſauor beſt, whē they ar broo ſed, broken or ſet on fier: Euē ſo the praiſe and commendacion of vertue, thorowe continuall vſe ſt exercyſe, and thorow aduerſyty, is ſprede wyde abroade, ſt made manyfeſte and knowen euerye where.

Vertue is knowen in aduerſytie.

For an example, what an excellēt and ſingular honor, renown, prayſe and commendacyon was it vnto Abraham at length, that he went out of hys naturall coūtry into banyſſmente, and there ſuffered great trouble and much

aduerſitie

aduersite: The children of Israel were sore kepte vnder and oppressed in Egypte. But thei were led out and set free agayne with such glory and renown, as neuer was harde or read the lyke. Gene. 20. & 26. 12. Exod. 5. Exo. 14.

The banishment of Vlisses, for y space of .x. yeares, was an occasyon vnto hym, to exercise and practyse hys wysedom and other vertues in the meane tyme: so that he obteyned therby an immortal name among all the heathen.

And to speake after the common practyse & experience: there is no exceading ioye or triumph, but some sorowe or heuynes goeth before it. The sprynge tyme, folowyng and commyng immediatly vpon the rough and hard wynter, is the more acceptable, pleasaunte and well come vnto vs. Ioye

In battel, the sorer our enemies doe

do aſſault and fyght agaynſt vs, the greater is the ioy and triūph at the victory and ouerthrowe of them.

He that hath kept hys bed a long tyme and lyen ſicke a great ceaſon, afterwarde whan he is recouerd, health is a more precious treaſure vnto hym, than euer it was before that he felt what ſickenes was. And alſo ſuch, as mourned and were ſory for hys ſyckenes, doe receiue an infinite ioye and an exceading reioiſing, at his reſtoryng vnto health agayne. Euen ſo doth god depriue vs, for a tyme, of riches, wealth, proſperite, our natural contry, bodyly health and ſuch other tranſytory benefits for thys purpoſe, ỹ whā he geueth them agayne vnto vs, we may the more reioyſe and be the gladder of them. An exāple haue we of the loſt ſhepe, and of

Math. 18. b.
Luke. 15. a.

the

the lost and desperate sonne: for the whych there was such ioy at the fyndyng of them agayne, as neuer had bene, if they had not been loste, whereas before there was neuer thought nor sorow taken for them. Now in case we neuer finde nor haue restored vnto vs agayne, here in thys world, ye thyng, whych we haue loste: yet our conscience is both quiet and also ioyful in god. Whych quietnes and ioye farre exceadeth all ye pleasures of the whole worlde.

Welfare and felicite.

In summa to be short, after trouble and aduersite foloweth almaner of goodnes and felicite. First forasmuche, as god here in thys world doth plentifully & richely reward and recompense godlynes, pacyence and Godlye constancy. Secondarily forasmuch, as thys is the nature and propertye of GOD, to throwe

downe

Deut.32.f. 1,Reg,2,b, Pſal.112,a, Sapi,16, To,13.

down that he may raiſe vp agaīe and to bryng vnto deathes doze, that he maye reſtoze vnto lyfe a=gayne.

Roſes, whyche are the moſte pleaſaunt floures, do ſpzing and waxe out of thoznes. Euen ſo of hard and great trauel ſpzyngeth the moſt pleaſaunt frute.

The litle bee gathereth the moſte ſweateſt hony oute of the moſt bitter blomes and floures. Euen ſo men of wyſedome and vnderſtandynge, receyue muche vtilite and frute of the pzeſent ſo rowe and afflyccion.

Foz example: Joſeph was ha ted of hys bzethzen, and ſolde of them into a ſtraunge and fozen country. Whych banyſhment of hys turned to hys great honour, wealth and pzofyte, fozaſmuch as he was lozd and gouernoure ouer the whole kyngdome of E=gypt.

Ge,37,39,41

gypt. The more the great tyrãne Pharao, went about to oppresse and ryd the chyldren of Israell oute of hys lande, the more dyd they prosper and increase to an infinite nomber. Exo. 1.

The deuyll left nothyng vnto the godli man Job, but depriued and spoyled hym of all that he had: but the lord restored him al again double, euẽ in this world. Job. 1, 2. b. Job. 42, b.

He, that marketh and cõsidereth wel, shal perceiue that some time a man, beyng of no reputacion at home where he is knowen, is banished away, and commeth to other people, which doe highly esteme hym, and make muche of hym, yea and highly honor him. Math, 13, g. Marke. 6, a. Luke, 4, c. John, 4, c.

So that ofte tymes a mans aduersitie hath turned to his singular commodytye and welth.

Trouble

Trouble and aduerſite, is a furtheraunce to eternall lyfe.

The.19.Chapter.

THe trouble and aduerſite of the godly doe geue an exceadyng great teſtimony vnto the of immortalite, of a general iudgment, and alſo of a neuerlaſtyng lyfe. For it is impoſſyble, ꝑ the beſt creatures only ſhould be ordeyned and created to al ſorowe and trauel, and the moſt wicked and vngodly to eſcape & remaine vnpuniſhed. It were directly agayn̄ſt the rightuouſnes of god. Now it is euidente, ꝑ here vpon earth appereth no difference betwene Paul and Nero, hauynge reſpecte

respect to ỹ rewarde of thē both. Yea ỹ most godly and vertuous haue most cōmonly worste lucke and lest reward. Wherfore of necessite there must nedes bee another lyfe to come, where euerye one shal receyue accordyng to the demerites of his life here vpon earth. And agayne ỹ crosse waye is poynted, to be the very righte way vnto eternal life. Lyke as ỹ corne is first threshed, fanned ꝛ rid frō the chaffe, and thā layed vp and reserued in the barne: euen so Christen men vpon earth are beaten, mishandled, euill intreated, wherby thei ar pourged and ryd of many wilde and light maners, and so are brought into the euerlastyng barne of the kyngdome of heauen. Like as no man can triumphe or be crowned, excepte he hath foughten and warred manfully, whych can not be

Psal. 44. Roma. 8. 2. Cor. 4.

1. Cor. 9. d. 2. Timo. 2.

wythout

2,Timo,4,b, 1,Peter.5.a, Jacob,1,b, Apoca,2,b, and,3.b,

without great danger, labor and trauell: Euen ſo can no man atteine to the crown of eternal life, excepte he hath fyrſte ſuffered muche trouble, ſorowe and aduerſite.

The man, yͤ is ſicke, muſt receyue the purgacyō and medicine, how ſower or bytter ſoeuer it bee, that he may the ſoner recouer his healthy agayne and not dye. Euē ſo whan we ſuffer the hande of god to rule and order vs, beeyng content and pacient therewith, althoughe it ſmarteth & greueth vs, yet it ſhall profyte and helpe vs to euerlaſting helth and ſoūdnes. Teſtimonies and wytneſſe of ſcripture to proue thys. Bleſ-

Math,5. ſed are thei that mourne, for thei ſhal be comforted.

Math,7. Narow is the gate, and ſtrait is the waye, that leadeth to lyfe.

Luke,6. Bleſſed are they that wepe here, for

for they ſhall laugh. But woo vn
to you that be riche ſ c. We muſt Actes, 14.
enter into the kyngdome of god,
thorow much trouble and affly c
cyon. If we be children, than are Roma, 8.
we heyres, namely, the heyres of
god and felow heyres w̄ Chriſt:
ſo that we ſuffer wyth hym that
we may alſo be glorifyed toge=
ther wyth hym. By theſe words
doth Paul euydētly declare, that
he that wyll reygne w̄ Chriſt,
muſt alſo ronne thorowe the
fyer wyth hym. Whan we 1. Corin. 11.
are iudged, we are cha=
ſtened of y̆ lorde, that
we ſhoulde not be
condemned
with the
world.

How and in what respecte trouble and aduersite can be so profytable and of suche vertue, seeyng that the vnfaithfull doe waxe more obstinate and peruerse thorowe trouble and afflyccyons.

The.20.Chapter.

HEtherto haue we entreated of the corporall and spirituall, temporal and eternall profyte and cōmoditie, whych Chrystē men receyue by the crosse, trouble and aduersyte. Whych is not to bee taken after thys sense, as though the crosse or aduersyte, of it selfe, and of her owne nature, coulde

could bring and worke such high commodites. For than shoulde Pharao and other wycked persons, in their trouble and aduersyte, haue been conuerted, and saued also. But the spirite of God resteth secretely and lyeth hidde in the faythfull, vnder ỹ shadow and barke of the crosse, and pourgeth, reformeth, comforteth and strengthneth them, and worketh all these foresayed commodites in them.

Now lyke as ỹ holy scripture attributeth a certen reward vnto our good workes, whych works notwythstandyng, it is not we ỹ worke them, but the lord, which vseth vs as instrumētes of his: Euen so is the crosse an instrumēt of god, wherby he subdueth our flesh, kepeth vs in ỹ schole of correccion, & forceth vs, as it wer by violēce, frō euil to goodnes. Philip. 2. 2. Corin. 3.

Now whereſoeuer the holi goſt wyll take hys reſtynge place, for the moſt part he ſendeth beefore hys puruiors and foreronners, whyche are ſorowe and afflyccion, trouble and aduerſytye: that they may vexe, comber, humble, meken, and vtterly ouerthrowe and bryng down the hart of mā, wherby the holy goſt may finde the more place and ſo woorke all goodnes therin. And therefore whatſoeuer is hetherto ſpoken, ſpecially of the ſpirituall commodities of the croſſe & aduerſitie, it is and ſo remayneth al true: ſo that it bee vnderſtanded of the faythfull and godly, whiche are indued wyth the ſpirite of God, to whō al thynges turne to their comfort and ſaluacion.

And now on the contrary part, for the better vnderſtandyng of the matter, I wyll declare and

ſhewe

ſhewe, what the croſſe wooꝛketh in the vnfaythfull and vngodly, whyche lacke the ſpirite of god. The vnfaythful do aſcribe their pꝛoſperite and felicitie to theyꝛ own wyſedom, woꝛkyng and policie, and not to God. And their miſſoꝛtune and aduerſitie, they aſcrybe to blynde foꝛtune, as though foꝛtune had a certain power to woꝛke of her ſelfe wythout the woꝛkyng of god. The croſſe of the vnfaythfull.

Take Sennacherib, the loꝛde and ruler of the Aſſyꝛians, foꝛ an example, whych by the ſufferāce of god bꝛought the whole woꝛld in maner in ſubieccion. Whyche thyng he aſcrybed to hys owne power and polici, and not to god Foꝛ he dyd both hate and blaſpheme the very true god of Iſrael. But ſhoꝛtly after did god ſend an aungell, whiche ſlewe in one nighte an. C. iiii. ſcoꝛe and fiue 4. Regu. 19.

thouſande of hys men. And here wold he not confeſſe that it was god that did it. But peraduenture he thought that it was fortune, miſchaunce, or ſome other thyng that was the occaſion. For if he had knowledged thys puniſhment to haue come of bene ſent of god, he woulde not afterwarde haue worſhipped and don hys deuocion in the ydolatres tẽple of the falſe god and idol, Nesrach, as he dyd. In lyke maner, whan any misfortune happneth to the vngodly, they put al the faut only in the next midle or meane, that they fantaſyed themſelues: or els very wickedli they aſcribe it vnto all thoſe, that are not of theyr fayth and ſect. As for example: Whan as it rained not for the ſpace of .iii. yeares and .vi. monthes in ỹ time of Achab ỹ kig of Iſrael; the kynge imputed the

4. Reg. 19.

2. Reg. 18.

cauſe

cause vnto the Godly Prophete Helias. Lykewyse in our tyme, whan any tempeste hurteth the corne, wyne and other fruytes of the earth, many there ar that cry: Thys may we thanck this newe learning for, ſ this new fangled fayth ſ c. As thoughe they themselues wer so holi, that god durſt not or ought not to puniſh them. Jt can be none but ẏ pore ſhepe, that diſturbeth ẏ water, that the wolfe can not drynck: wheras in dede the poore ſhepe cõmeth but only to the brynck, and at ẏ very brynck of the riuer drinketh. Yea euen they also, whych haue some taſt of the goſpel, cã not wel bere aduerſite paciently, nor confeſſe themſelues gilty: but wold faine ſhyft the faute from themſelues, and woulde laye it eyther vpon the rulers or the preachers, or els vpon ſome other thyng.

And

And although theyr ſynnes bee an excedyng heape, and that god woulde fayne dryue them to repentance by puniſhing and chaſtyſyng of them: yet can not they conſyder the heauy burthen of theyr ſynne, nor ſpye the cleare day of the rightuouſnes of god, whych can ſuffer no ſynne vnpuniſhed. And therfore foraſmuche as they wyll not take thys ſmall and light puniſhment thākfully, but woulde goe free and haue no maner of plage at al, if they might chooſe: for that cauſe doeth God ſende vnto thē afterward plages and paynfull punyſhmentes by heapes. ſo that it happeneth vnto thē as it did vnto the aſſe, whoſe ſkyn beeyng put ouer a dromme or a taber, as he wyſhed and deſired, was beaten and ſtrykē more thā euer it was before, as Eſope ſayth in hys fables. And foraſ-

much as thorow incredulite and lack of fayth (whyche is the mother of all blasphemyes and abominacion,) they wyl not consyder nor call to rememberaunce, who it is that hath laid his hand vpon them: Or els knowing that it is the hande of God, yet wyll not take it in good worth, nor amende no otherwyse, but as sower ale in somer: by thys means they become lyke vnto desperate chyldren, whyche wyll neyther turne and amende wyth threatenyng, nor yet wyth beatyng.

Lack of faith is the mother of all blasphemies and abominacyon.

And therfore the scripture testifyeth very wel, that one sharp worde of reproche dooeth more good to him, that hath vnderstāding than a hundreth strypes to a foole.

Prouer.

As for example: The longer and the sharper that God punished Pharao, the more obstinatly did he

he ſwarue and decline from him. The wycked and vngodlye dooe not only take no maner of occaſion to reforme and amende theyr lyues by their croſſe and ſorow, but alſo they power out al maner of impacientnes, bytternes, and ſpytefull poiſon againſt the righteouſnes of god, ſayinge: theyr croſſe is greater then their tranſgreſſyon, and ꝙthey haue wrōge and are puniſhed to ſore. As for an example of thys, we haue one of the theues, hangyng vpon the croſſe wyth Chryſt, whych blaſphemed Chryſt very ſpitefully, ſaying: if thou be Chryſte, helpe both thi ſelfe and vs. By ꝙ which wordes he declareth, that he iudgeth himſelfe euen as worthy of helpe, as Chriſt ꝙ ſonne of God: euen as though god muſt forget al hys ryghtouſnes, and helpe by and by euerye blaſphemous wretche,

Luke. 23.

wretche, and loke thorow the fingers vpō ỹ wicked world, which is one of ỹ greatest blasphemies vnto god ỹ can be. Whē thei haue tūbled and walowed in their misery (for god wil not helpe them, because they haue no trust nor cō fydence in him) and haue sought helpe by creatures both in heauen and earth, and founde none: then begynneth theyr crosse and aduersyte to open theyr eyes so wyde, that they must nedes spye and acknowledge the wrath and hande of God ouer them. And then doeth thys outwarde crosse and sorowe euen kyndle in them an inwarde trembling and doutfulnes, out of ỹ which spryngeth the higheste desperacion, in so much that they crye oute to the deuil to helpe thē, if god wil not. For althoughe they be broughte to the knowledge of their synne

1. Reg. 28.

Jud. 2. h.

1. Reg. 31.
2. Reg. 17.
1. Para. 11. &

and

and also to sorow and repentãce for the same thorowe the crosse, as Cayn and Judas also were, yet haue they no trust nor confydence, that the same synne shalbe taken from them and forgeuen them, but raue and rage and geue themselues ouer to the deuil, and so depart wretchedly out of this world: of whose destruccyon yet and confusyõ these commodities doe insewe. Fyrst, that they must of force cease, any longer to make any disturbance by the wycked exãple of their lyfe, in the church and regiment of god. Secondarily, that they, whych remaine alyue after them, maye learne by their terrible example, to repent and amende by tymes. So that by thys, that we haue hetherto declared, euery Chrystẽ manne maye know in hys trouble and aduersitie, whether he be a mar-

Gene, 4, b. Math, 27,

tir

tir of God, or of the deuill, and what great profite and syngular commoditie all those, that are goddes martyrs, doe receyue by the meanes of their crosse, trouble and martirdome.

CFelowe companions in trouble and aduersyte.

The. 21. Chapter.

WHy should any man shew and behaue hym impacientlyin sufferig ỹ thing, which he can bi no polici, coũsel nor lawful meane auoide, alter, turne, remedy or amende? He, that is wyse, mareth of such a necessyte, as can by no remedy be auoided, a very vertue. Now

trouble

trouble and aduersitie dooeth so happen vnto man, that he can not helpe nor auoide it, thoughe he would neuer so faine. Mā must nedes suffer trouble and aduersite vpō earth, there is no remedy. And agayne, why should any mā wythoute measure comber hymselfe about that thyng, whych is common vnto all men, or to the most part, and not to hym alone. By naturall reason, that burden is lighter which many do beare together. Now is the lyfe of mā a very miserable and lamentable thyng. When another man prospereth, so that all thynges goe wel wyth him, yet it fareth with hym euen as wyth a bloome or a floure in the felde: whych florysheth for a while, and is pleasant and delectable to loke vpō, within a litle whyle after it dryeth vp and fadeth away. As long as we

Psal. 103. 78. d. 90. Esa. 40. a Eccle. 14. b

are

are vpō earth, we ar, as it were, in a campe, or a sege, where we must euer be skyrmysshynge and fyghtynge, and knowe neyther who shall breake out and geue ẏ onset agaynst vs, nor where, nor how, nor whan. Sometime a mā is attached and assaulted in hys body, in his goodes, in his name and fame. Sometime happen vnto hym cōmon mischaunces, as dearth, pestylence, warre: which sometyme continue very long, so that he maye well say: no misfortune cōmeth alone, but bryngeth one or other companion with it. Yf not at that presente, yet hereafter it may. And there is no misfortune so great, but mai happē ꝛ light vpō any of vs all. At leaste waies we must al loke for death, as it was sayed longe agoe vnto oure fyrst parentes.

n.8. 1, Pete, 1, d. Jacob, 1, b. Job, 7. Gene, 2.

To reherce examples it were but

but foly and ſuperfluous, forasmuch as there is no mā, but may lawfulli complaine of one thing or other. And althoughe ſome thynges happē after our mides, yet it is not wythout ſome ſower ſauce. And ſpeciallye at this preſent, how are al Chriſtē realmes compaſſed wyth ſorowes, troubles, and miſeries on euery ſide? loke but vpon our owne countri. There is neyther good nor bad, godly nor vngodly, but hath one croſſe or other. And althoughe ſome there be, that can ſhyft for a whyle, and can make prouiſyon for thēſelues for a tyme by craft, ſuttelty and diſſimulacion, or by ſome falſhed in felowſhyppe, as they cal it: yet they bryng themſelues at length into the hyghest daunger, confuſyon and ſhame, both in thys worlde, and in the worlde to come.

Marke well,

And

And seeyng that all the troubles and aduersytes in thys world ar a thousande tymes lyghter and easyer, yea nothynge in the respect of the eternall vnquenchable fyre, which is prepared and already kyndled for the vnfaithful and wycked enemyes of god: all faythfull and godly persons ought to beare and suffer theyr transitory afflyccions and aduersites, the more paciently, willingly, and thankfully, consyderyng and remembryng all the deare beloued frendes of God, whyche were wonderfully vexed and plaged of their enemyes. Abraham of the Chaldeis, Loth of ỹ Sodomytes, Isaac of Ismaell, Jacob of Esau, Moyses of his people, Dauid of Saull, and of hys owne sonne. As for Job, he had not one drop of bloud in his bodi vnconsumed. John Baptyst, the

Rom. 8. e
2. Corin. 4. b
1. John. 3. a
Math. 25.
Esa. 30
Daniel. 7. b
2. Cor. 5. b

Gene. 12. d. 20
Gene. 19.
Ge. 32. 33.
Nume. 20.
1. Reg. 15. b
Job. 2. b

holyest that euer was naturally borne of a woman, was without any maner of forme or order of lawe, ryghte or reason beheaded in the prison, as though god had knowen nothyng at al of hym.

Math, 14. a, Marke. 6. a.

We haue many thousande felow martirs and companions of our misery and aduersyte: in respecte of whose imprisonmēt, racking, chaynes, fyre, wylde beastes & other meanes, wherewyth they are tormented, al that we suffer, is but a wynde or a pastyme.

But specially thys is to be consydered aboue al other in our trouble and aduersite, that we haue Jesus Chryst for a felow and cōpanyon wyth vs therin, whyche suffered vpon earth in his body al maner of smarte & pain. Now is not the seruaunte aboue ỹ maister. What reason were it that the natural sonne of god, being vtter

Esai, 53. Math 27. Marke, 15.

ly

ly innocent, ſhould be ſo cruellye intreated and miſhandled: and we whych are hys chyldren not by nature, but by adopcyon and eleccion, and in al pointes gylty, ſhould eſcape quite and free?

Math. 10. John. 1, Roma. 8. 1. Cor. 1. c. 5. a

Therfore now whoſoeuer is aſhamed of the croſſe, and aggreued therewyth, theſame is aſhamed, and aggreued to haue Chryſt for hys fellow and companion: and therfore ſhal ye lord Jeſus chriſt be aſhamed of him agayne at the latter day

Gala, 4, a Ephe. 1, b

The se=conde part of this booke.

By what natu=rall meanes or wayes, trouble and aduersite may be qualyfied, eased and ouer=come.

The.22. Chapter.

FIrst and formeste no mā ought to meddle wyth o=ther mēs matters, which appertayne nothyng vn=to hym, nor to cast hymselfe, into peril and daunger wythout any nede. For that were as muche as to

to tempt god, and were cleane cõ
trary to the examples both of our
sauiour Chryste, and also of the
holy Apostles: whych, by the cõ=
maundement of Chriſt, did some
tyme flee, and auoyd perils and
daungers. But a man can not al=
wayes honestly and conuenient=
ly auoyde them. Math, 10,

Therfore for the second poit,
lyke as a waterman wyll neuer
let out hys sayle so farre, but that
he may sone pull it in agayn: Eue=
uen so euery man, as long as all
thynges stand well and vpright
wyth hym, lette hym foresee and
prepare in tyme for the contrary.
For the whyche cause the Lorde
did tel his disciples of his crosse, Math, 16.c.
death and passyon before, ỹ they 17,d,20,b,
seyng hym suffer anguisshe and Mark. 8,d,9
sorow, might the lesse quaile and 10.d
shrynke at it. In lyke maner dyd Luke,9,c.18.
he also declare beefore vnto thẽ,

that they muſt be perſecuted and ſuffer trouble, that they myghte loke for it, and be the more hardi, bolde and ſtrong in perſecuciō, whenſoeuer it ſhould happen.

Thyrdly a great weyghte and ſubſtaunce of the matter dependeth and hangeth vpō this poīt, that a man conceyue a ryght iudgement and opiniō of al thyngs, that happen and chaunce. For euery thing appeareth ſo vnto vs, euen as we in our thoughts and myndes doe fanſy, ymagyne and cōceiue it. Yf a mā eſteme worldly goodes for a lyght thynge (as they ought in very dede to be eſteemed) then can he forbeare the ſame & the leſſe grefe ſt payne. Contrariwiſe if he make a god of thē, ſt eſteme thē highly, then he trembleth, quaketh ſt taketh on vnmeaſurably, when he is ſpoyled and depriued of them. In like

manes

maner in other thynges, a manne oft tymes fansyeth & ymagineth in hym selfe, that he canne abide and suffer no maner of missor-tune: when, if it were well consydered, that present euil, whych he so feared, shoulde soone seme but a tryfle and no missortune, but rather a blessynge or a good turne. And though it be not light and smal in dede, yet let it be esteemed & take for lyght, forasmuche as it cõmeth alone, & brigeth not .3. or an hundreth cõpanions with hyt. For it is a wõder and a singular miracle of god ỹ amũg such infinite and innumerable perils as ỹ world & Sathã haue ready prepared and euẽ bent ouer vs, we ar not vtterly headlynges ouerwhelmed and sodenli destroied of them all. And yet GOD sendeth and mixeth alwais some goodnes and comforte betwene.

1, Peter. 5

God is beneficiall euen to the most afflycted.

Als thou haſt peraduenture a ſickly and diſeaſed body, but yet thy mynde and harte is ſounde and ſtrong. Or thou art vexed and cõbered in thy mynd, yet haſt thou an whole and a ſounde body. Or peraduenture thou arte robbed, ſpoyled and depryued of thy tẽporall and worldly goodes, and other tranſitory pleaſures, yet ỹ haſt many and dyuerſe Chryſtẽ vertues and ſingular gyftes of grace: where is a thouſand times more felicite then in all healthe, bewtye, ſtrength, ryches, frendſhyp, wyfe, children, honor, dignitie, or power. For thys is not wrytten in vayne: O Lorde the earth is ful of thi goodnes. Here ſhold an hart and mynde, that is vexed and combered, ceaſe and leaue of from the conſyderacyon of the preſent miſery and afflyccyon; and call to remembraunce what

Pſal. 104.

How the vexed mynde maiſpie goddes goodnes to hys contentacion in aduerſitie.

what other benefytes of god do yet remayne, or what other we haue had, or at leaſt what are yet to come, and to happen to alfaith full Chriſtians. And therefore there is an olde cõmon prouerbe good to be remembred: In aduerſite remember proſperitie, and agayne in proſperyte thinck vpon aduerſite.

Agayne oft times many a loſſe and miſchaunce wereth lyghtlye awaye agayne, and is ſone remedyed another way. As yf ſome ſpecial frende of thyne be taken from thee by death: thou mayſte happen vpõ another as good for hym, or els ſome other benefites maye happen vnto thee for that loſſe wythin a whyle.

And be it in caſe that thy miſerye and miſfortune continue a long whyle: yet is all maner of trouble, ẏ we ſuffer vpon earth, tranſitory,

transitorye, euerpassyng awaye, and not durable nor perpetuall. The lēgthe and processe of tyme doth mitigate, ease, assuage and lightē al maner of smarte, payne & grefe, if ỹ mynde be a while vsed vnto it, and somewhat exercysed and waxen harde in it. Yet such as be wyse, ought not to tary til smart & grefe weare & fret away of it selfe, but to preuēt the tyme by such meanes as we haue hetherto taught, & hereafter shal folow. Forthly, ordinari meanes are not to be condemned, despysed or refused. Lyke as a shipmaster, beeyng vpon the water and foreseyng a tēpest to be at hāde, calleth vpon Goddes ayde and helpe, and yet for al that he hath also a sure eye to ỹ sterne, to rule that as hansomly and conningely as he can: Euen so in al maner of necessities and perils it is lawfull

Acts 27

full, and men ought also to vse al maner of honest and conuenient meanes: as phisike and medicins in sickenes, labor and trauel with the sweat of our browes in pouerty, the power and auctority of the magistrate in wrong, iniury, debate & dissension, battel aray agaynst the enemyes of our contry, and such lyke: so that no mā buylde nor trust in any maner of thyng, sauing in the very lyuing god only, whych can helpe, delyuer and remedy al thynges with out any middel or meane, if there were none at hande.

Gene. 3. &
2 Math. 9 &
2. Reg. 18
1. 2 Mach.

Fifthly, whē a man wayteth, tendeth vpon and serueth his honest crafte, sciens, vocacyon or office, wherevnto god hath called hym, and studieth to execute, performe & folow it diligētly, as he ought to do: it driueth awai manī

cuyll

euyll and vayne fanſyes from a troubled mynde, that is combred wyth any grefe or afflyccyon.

Sixtly lyke as weake, tẽder and diſſeaſed eyes are refreſhed and quickened, wyth grene & freſhe pleaſaunt coulers: Euen ſo combered and troubled myndes are wonderfully refreſhed, reuiued and reſtored to ſtrength, thorow ſemelye, honeſt and meaſurable myrth and paſtyme: as thorowe hearyng of inſtrumentes of muſike, by walkyng abroade, bi alteryng and chaunging of the aier, and by goyng out of ſuch places, as be obſcure and darke, into ſuch as be very lyghtſome. And ſpecially for a man in hys trouble to viſete his ſpeciall frendes, or to be viſited of thẽ, bryngeth a doble comforte and eaſement vnto hys ſorowful and vnquyet mid. Fyrſt in declaryng thy grefe and dyſeaſe

The profet of viſiting the troubled.

diſeaſe vnto thy frende, and open-
nyng thy whole harte, and pour-
ryng out thy whole mynde bee-
fore hym, thou fyndeſt a ſyngu-
lar eaſement in thy mynde there-
by. And agayn a true and a faith-
full frende, thorow hys pity and
bemonyng of thee, helpeth thee,
as it were, to beare thy burden:
and although he can take away
no parte of the ſubſtaunce of
thy ſorow, yet his good hart
and wyll, and fryndlye
wordes, are a great
comforte vn-
to thee.

¶ The best and surest succour and comforte in aduersite, resteth onely in the myght, power, wil and goodnes of god.

The. 23. Chapter.

NOw wyl I open and declare, that god both can, may and wyll helpe and succour sufficiently for Chrystes sake, in respect of whom he promiseth vs al maner of helpe, ayde and comforte, and performeth it. And I wil also shewe by what meanes, and in what measure he workth ẏ same. God seeth and loketh vpon vs, how we stike and wrastle in perill and daũger, and he knoweth best of al how and when to remedye,

The knowledge and power of god to helpe vs

dy, helpe & delyuer vs, ẏ his glo ry and our wealth maye be most furthered. And he is not one ẏ on ly knoweth al things, but he is al so almightye, & can worke & brig to passe al things. And if our af= fliccion, & aduersite waxe and in crease frō day to day, ẏ longer ẏ worsse: yet is god alwais a thou sand tymes mightier & stronger thē it. But so mighty cā not god be, but he is as gracious and mer ciful also, and hath a greater lust and desier to shew & declare hys trew hart and loue towarde vs, thē we cā wish or desier. And al= though he semeth in our sight to take vtterly awaye all maner of light of his grace out of our eies yet he remayneth gracius and fa uourable toward vs priuily & as it were in secret, and certenly he wyll not forsake vs, geue vs o= uer, nor suffer vs to styck & cōty= new in such heauines and dāger.

The wyll and desyer that god hath to helpe vs.

And it is not oure good worꝛkes, merites and deſertes, that moue hym therevnto: but the infinite and endleſſe meryte and deſerte of Jeſus Chꝛyſte, whyche hath purchaſed vnto vs, thoꝛow hys death and paſſion, remyſſion of our ſynnes, the heauenly giftes of the holy goſt and mitigacion oꝛ eaſement of al our troubles & aduerſites.

And it is not poſſyble, that any mā, that taketh hold of Chꝛiſt and hath hym, can bee oppꝛeſſed oꝛ ouerthꝛowen eyther of ſinne, the deuil, the woꝛld, oꝛ of all the creatures in heauen and earthe: but ſhall continue and remayne foꝛ euer vnder the wyng and defence of god.

Rom. 8, Pſal. 34, Pꝛo. 24,

The promes of god to aide and helpe vs,

Furthermoꝛe almighty god, beyng pacified and reconciled vnto mankinde thoꝛow Jeſus Chꝛiſt, hath pꝛomyſed both vnto ỹ chil-

dꝛen

dren of Jſrael, and to all that bee in any dyſtreſſe and vexaciō, tho tow hys miniſters euermoze frō tyme to tyme, helpe, ſuccour and comfoꝛte.

The lord is nye vnto thē, that ar of a contryte and broken hart: and wyll helpe them, that haue ſoꝛowful and humble myndes. He deſyereth me and hath ſette hys loue vpon me, therefoꝛe wyl J delyuer hym. J am by hym and wyth hym in hys trouble, J wyl bryng hym out, and ſet hym in honoꝛ ꝛc. Oh how cōfoꝛtable a thyng, and what an high honor is it, to haue ſuch a myghtye and ſo faythfull a felowe companiō, whych wyll ſo louynglye ſtande by vs, and ayde vs. Pſal, cxlvii, & and. 34. Pſalm, 91.

Now as foꝛ the tyme, God wyll helpe in dewe and conuenient ceaſon, and we muſte ſuffer hym to take hys tyme and leyſer.

Whan God wyll helpe

For like as god seeth ẏ trouble & affliccion of hys church, howe it is vexed: euen so hath he appointed a iust tyme, how long he wyl suffer ẏ wycked to take their pleasure, and how farre they shal goe and attempt. And whan ẏ is expired, no longer nor further canne they goe. As the captiuite of Babylon was appoynted to contynew .lxx. yeares, and thā to cease.

2. Para. 37. d. Iere, 25 and. 29

Yea whan ẏ sorow and heuynes is at the hyghest, and euery one of vs thynketh ẏ god hath vtterly forsaken vs, than is god most readi to helpe vs, and his aide is most nyghe vnto vs. Yea and to speake certenly as the trueth is, god comforteth vs contynuallye in the mids of al our trouble and heuines, and is neuer from vs.

Psal. 46. Matth. 28, c John 14

For the faythful man hath in his hart the spirite of God, the fountayne and spryng of the heauēly

water:

water: of the whyche he is euer more moystened, reuiued and refreshed to hys singular comforte. John. 4.

And the more ỹ oure sorowe and aduersite augmenteth and increaseth, the greater ayde and assistence shal we fynde and perceyue. God wil not suffer you to be tempted aboue your strēgth, but together wyth your temptacyon, he wyll make a waye out ỹ ye shalbe able to beare it. 1. Corin 10. 2. Peter. 2.

How God helpeth

By these words doth Paul teach very comfortably, that god wyll not tempt, tast nor assaye vs harder nor sorer, than we may away wyth, and be able to beare.

As the afflyccyons of Chryst are plenty full and aboundaunte in vs, euen so is the consolacyon thorowe Chryste also plenty full and aboundant. 2. Corin. 1

For example: The holy Apostles were so strengthned, that they reioysed that they might suffer anithyng for Chrystes sake. And at this presēt day, god sēdeth more comfort, than al deuyls and al ẏ world are able to sende heuines, sorow and discomfort. Lyke as a captain in warre geueth his souldiers, that are vnder him, a great corage, by speaking mãfully and comfortably vnto them: Euen so god wyll haue hys comfortable worde dayly to be published and proclamed a broade, to the intent to incorage hys souldyers, that fyght vnder hys bãner. And yet he is not so satisfyed ẏ we should be incoraged wyth bare and simple wordes, but he hymselfe is present by vs wyth hys spirite: whych spirite, as a sure warante and an earnest peny, certifieth & assureth our hartes of the grace, fauour

Actes, 4, 5. &c

God helpeth and comforteth thorowe hys worde and spirite.

Math, 28, Roma. 8,

fauour & ayde of god. And thus he cõforteth & maketh our hartes reioyse vnfaynedlye, and geueth vs wysdome, boldnesse & strẽgth to skirmysshe and fight agaynste al maner of enemies, as wel goostly as bodyly.

Although in wynter the trees seme and appeare, not onely vnfrutefull, but also vtterly dead: yet the sonne wyth hys cõmyng, whan the wynter hath taken her leaue, doth so mollyfye, resolue and warme both the earth it self and the trees, that they bud oute agayne, waxe grene and bryngo furth fruyte. Euen so whan the faythfull are estemed and seme as though they were depryued and destitute of al helpe, and vtterly forsakẽ: yet doth the heauẽly spirite of god lyghten, warme and strengthen their hartes to al goodnes. Lyke as the yonge in-

Math. 24.

fant is not able to goe of himſelf for very tendernes and lacke of ſtrength, but muſt be ſuſteined, holden vp and led wᵗ the hand of ẏ noꝛſe: And like as a ſick womā, weakened wᵗ much and lōg ſyckneſs, is not able to goe one ſtepp, but ſome whole and ſtrōg weme muſt take her vnder ẏ arme, guide and leade her, that ſhe maye goe wyth thē: euen ſo are we not able to goe of oure ſelues. There is ſome kynde of ſoꝛowe and martirdome, that we tremble & quak for feare, whan we doe but heare of it, much leſſe were we able to ſuffer and to beare it: but god wᵗ hys mightie hande and preſente power ſtrengthneth, ſuſteineth
Roma. 8. & preſerueth vs. The ſpirite ſuccoureth & helpeth our weaknes & infirmities. And if the deuyl thoꝛow hys ſpirite doth dꝛyue and moue the people, that they are

ready

ready and wyllyng to al wickednes and abominacion, though it coſt them their lyues: why ſhold not god thorow his ſpirite make vs as luſtye and wyllyng to all goodnes, whatſoeuer ſorowe or afflyccyon we ſuffer.

Sometyme god mitigateth and eaſeth the puniſhmentes, that mē mai ẏ more eaſilie ouercome thē. The captayne geueth ſometyme hys ſouldiers liberty to take ther reaſt, eaſe and paſtyme, that they may ſomewhat refreſh thēſelues and afterwarde fyghte the more manly and freſhly. Euen ſo oure ſpirituall captayne grauntethoft tymes vnto hys Chriſtians a certayne recreacion, eaſe and reaſt: whereby they may refreſhe and reuiue themſelues, that they may afterwarde handle themſelues the more valiauntly in their ſpirituall affayres.

Why god mitigateth illor ſendeth reaſt

And ſometime he diſchargeth vs vtterly of all maner of trouble & vnquyetnes, and reſtoreth al our loſſes and hynderances agayne, and delyuereth vs to our ſingular preeminence, prayſe and commendacyon, and kepeth and ſaueth vs from al maner of miſery and vnquietnes in time to come. And to perfourme thys thing god vſeth not only hys ſpirite, but alſo other meanes: as the angels, ſtarres, the elementes, beaſtes, men and all maner of creatures.

Pſal, ciiii. a, Heb, i. b.

Lyke as a man of warre hath a luſt and a courage to fyghte, hauyng diuers valiaunt ſeruaūtes about hym, which wil ſuffer him to take no wrong: Euen ſo the holy angels doe compaſſe vs about and defende vs, that in al maner of afflyccyon and aduerſite we are bolde and able to ſtande and continue valiauntly. Helyſeus

Pſal. xxxiiii, 4. Reg, 6. 19, Joſue, 5, 4. Reg. 6,

ſayed

sayed to hys boye, be not afraid. For thei that are with vs ar moo than they that are wyth them &c. The red sea and the flood of Jordan wythdrew themselues, that the children of Jsrael myght goe ouer dry, and neuer wette theyr feete. Exo, xiiii. Josue, iii.

The sonne and moone stoode still for Josues pleasure, and neuer moued vntyll suche tyme, as he had slayne the fyue kynges. Josue, x.

Helias was wonderfully fed of the rauens. 3, Reg, xvii.

Thorowe the hande of a woman the Jsraelytes were deliuered from a terryble and cruell hoste of theyr enemyes. And cōmonly god comforteth and deliuereth man, thorow other men. Hest, 6, 7. & Judith. 3

And specyally thys is a comfortable thyng, that al faythfull and holy Christyans vpon earth haue felowshyp and participaci-

on

on together in al maner of thigs both good and bad, as well one as other. And therfore whanſoeuer I ſuffer any ſmart, payne or ſorowe, both Chryſt and all true Chriſtians ſuffer wyth me. For the lord ſayth not, they wer hongry, and thyrſty, &c. But he ſaith I was hōgri and I was thirſti.

Eſay. 58
Eſech. 18.
Matth. 25

And furthermore, the whole congregacion of Chryſt doth helpe me to beare my burden. For they that are the members of one body, take care and ſorow one for a nother. If the ſoule of the fote be hurt, doth it not greue the whole body? Now Saict Paul calleth al Chriſten mē one body, and alſo one bread and one cuppe. And therfore al other faythfull Chryſtians haue compaſſion, and are heauy and ſorowfull for me, and whatſoeuer is lyghte vnto them, is alſo lyght vnto me. Take a manifeſt

Gala. 6.

1. Corin. 6

nifest example by the godly pro-
phete Jeremy. Whych complay-
ned sore, and was in muche dis-
tresse, whan he had no nother
cause, but that the Jewes his cō-
trye men were so euill handeled
and vexed.

Examples of the helpe and ayde of god.

The.24. Chapter

TO this end & purpose ought
we to consyder and to cal vn
to mynde the examples both
of the olde and new testamente.
If god had euer forsakē his faith
ful elect in their trouble & nede,
than myght we haue a iuste and
lawfull excuse to mistrust hym.
But for as muche as none, that
euer sought vpon GOD, was Psal.
forsaken

forſaken of hym: oughte not that to comfort and ſtrengthen vs, ẏ he wyll alſo mercyfully ſtand by vs in al our nede and neceſſyte:

Gene 7 The godly man Noe, wyth hys ſonnes and ſonnes wyues, were preſerued of god thorow an Arke or a ſhyp, whē as ẏ whole worlde beſyde was deſtroyed wyth the

Gene 3 ſynne floud. Nowif we w Noe beleue in the bleſſed ſede, ſo ſhal we alſo wyth hym be reputed for vertuous and good before God, and be preſerued as he was.

Loth was alſo deliuered frō

Gene, xix the plage and puniſhmentes of the Sodomites.

Jacob was faine to flee from

Ge, xxii hys brother Eſau, and to ſuffer great wrong and iniurye of hys father in law Laban: and yet he was neuertheles bleſſed and preſerued of god.

Joſeph, beeyng ſolde of hys

Ge. xxxvii. brethren

brethren, and because he woulde not commytte fylthynes and abominaciō with his masters wife, was cast into pryson: but god delyuered hym and exalted hym to hygh honor. Ge. xxxix. and. xli.

Kyng Pharao threatened Moyses very sore, and the children of Israel also themselues woulde haue stoned hym to death: but God preserued hym vnder hys protectyon. Exod 14 &c

Vnto the chyldren of Israell god gaue water oute of an harde rocke of stone, and breade from heauen, and quayles, and other necessarye thynges for the comfort of theyr necessyte, wonderfully in the wildernes. How graciously dyd god preserue kynge Dauid and Ezechias in their trouble and necessitie, and also ỹ prophetes, Ezechiel and Daniel, among the heathen? And likewise Nu. xx. Exo xvi. xvii. i. Ke. xix. xxiiii. xxvi. xxviii.

defended

defēded he Judas Machabeus
wyth other at that tyme. Fortye
men had made a solomne vowe,
neyther to eate nor dryncke tyll
they had kylled Paull: but God
did not suffer it to come to passe.
These and other like exāples are
wryttē for thys purpose, that we
should geue lyke iudgemēt, and
haue lyke opinion of other like ex
amples, which are not expressed.
Besyde thys, it is also euidente
and hath been marked, that some
tyme such as haue been the most
timerous, weake and feareful, af
terwarde beyng strengthned in
fayth, thorowe the might and po
wer of god, haue suffered martir
dome, banishmēt and death most
wyllyngly and ioyfullye: & also
haue comforted boldly suche as
haue suffered wyth them, euen a
gaynst the nature and disposiciō
of the flesse of man. Yea there is

a Para 3 2 d
Esechi 1 2
Daniel 6
1 Mac 2
Acres. 23
Roma. 15
Actu. 4. 5
Roma. 8. e
2. Cor. 4. b.
Psal. 44. c.
1. Mach. 2.
2. Mach. 6
and. 7.

not one of vs all, but haue ofte felt and proued the helpe, protec cyon and ayde of god. For who can make hys boast, that he hym selfe did helpe any thing at al to the matter, whan he was formed in hys mothers wombe? Of the whych matter read Dauid. Who hath kepte vs hetherto while we haue been a slepe? Psal. 119.

Who hath sorowed and taken care for vs, whan we haue labored or taken our pastyme, or els done some other thig, and neuer toke thought the lest moment for our selues? It maye wel happen that god may sometime suffer vs to swym, but he wil neuer suffer vs to synck or to drowne. Psal. 127.

To be shorte, if there were not so many examples before our eyes, if we would but loke a litle backward & cõsider, how we haue passed & auoided ẏ tyme ẏ is paste,

whyche ſurely hath been alwais ful of greate perils and dāgers: whether we wyl or wyl not, we ſhalbe compelled to confeſſe and graunt, that the mercifull goodnes of god hath borne vs in hys boſome, and hath preſerued vs from dyuers dangerous perils, ouer and aboue all that euer we could thynke, imagine or deuiſe. Nowe if God hath thus holpen and delyuered vs many and dyuers wayes, wythoute any labor or ſtudy of our ſelues, yea wyth out any maner of care or ſorowe of our partes, whan as we neyther knewe nor thoughte that he was preſente wyth vs: we muſt nedes be very obſtynate, dull & mad, if we dooe not from henceforth, in any maner of trouble or neceſſyte, caſte oure ſorowe vpō him and ſuffer him to care for vs but we in ſuch caſe, oh ſhame, beginne

gynne to dowte and feare leaste he hath alreadye forsaken vs, or wyll from henceforth geue vs ouer. Psalm, 55, Math, 6. Luke. 12, 1 Peter 5

Item if God, of hys naturall loue, beneficialnes and free liberalite geueth here in thys transitory life health, strength, riches, wealth, frendshyppe, power, auctoryte & honor and suche lyke, euen vnto the wycked and vngodly: why should not we determyn and cōclude vpon the same, that he wyll deale and distribute a thousande tymes higher and greter benefites vnto the godly and ryghte faythfull Chrystians, althoughe they nother see nor receiue those giftes at that present instant?

Besydes thys the Lorde also comforteth vs: If god take care for the foules of the aier and the floures of the felde, and prouy- Luke, 12, c Math, 6.

deth norishmente and clothynge
Math.10, for them: truely he wyll deale as faythfully wyth vs men, whych excell many wayes the soules of the ayer and grasse of the felde.

Thethird and laste parte of thys booke.

¶ Uve muste directe oure fayth, hope and confydence, towardes God.

The.25.Chapter.

Hetherto

HEtherto hath it been declared, that ỹ very ryght and true helpe, ſuccoure and cõfort reſteth in god thorowe Chryſt and for hys ſake: now ſhal it conſequently be taught, how we ſhoulde order and behaue our ſelues again with faith, hope, praier, repẽtãce amendment of lyfe, and paciẽce, that god may participate, diſtribute and extende hys grace and mighty mercyfull hand towarde vs.

Firſt of al although we muſt vtterli deſpaire of al maner of help and ſuccour of mã, and can in no wyſe deuiſe or ymagyne what way or after what ſort god wyll or maye helpe and ayde vs: yet notwythſtandyng we muſt vtterlye reſiſte and banyſſhe all maner of heauy, ſorowfull and deſ-

perate fanſyes and ymagynacy-
ons of the mynde, and geue no
place vnto them but cõceaue ſted
faſtly thys ſure truſt and confy-
dence in god, ꝙ he both knoweth
and wyll take and hytt the right
tyme, meaſure ſ meanes to helpe
vs, and wyll valyantly and glo-
rioufly delyuer vs.

Let vs commyt altogether ioy-
fully and boldly wythoute feare
vnto god, and let hys mercy and
gracyous goodnes more reioyſe
and comfort vs, than all the miſe
ry and ſorow vnder heauen, vpõ
earth, or in hell maye feare vs.
Yea we nede to care and ſorowe
for nothyng ſo much as for this,
that we be not to carefull and ſo
rowful for our ſelues, as though
god had geuen ouer all hys care
and ſorowe for vs. For lyke as ꝯ
gouernour, father or good mã of
the houſe taketh all the care and
ſorowe

ſorowe vpon hymſelfe, how he ſhall fynde, feede and ſuſteyne hys familie, and the houſholde ſeruauntes oughte to loue theyr maſters, to haue a good truſte & opinion of them, and alſo to labor and to dooe ſuche ſeruyce, as they are appoynted vnto, faythfully: Euen ſo all maner of care and ſorowe for vs belongeth vnto God, and our partes and dutye is no more, but to truſte and beleue in hym, and to ſerue in ỹ vocacyon and condicion of lyfe, whereynto we are called and appoynted of god faythfully.

Now if God be moſt victorious and innicible, and his deare beloued ſonne alſo an euerlaſting ſtrength, that can neuer fayle, agaynſt the deuyl and the worlde, and agayne both Chriſt and god hymſelfe, thorow fayth, are ours and dwell in vs: than is there no Ephe.3.

cauſe why the faythful Chriſten
2 Peter. 5 man ſhold feare neyther his own
feble fleſhe and bodye, nor hys
weake and impotent age, nor yet
the whole power of the deuyll,
though he be armed and weapo-
ned wyth a thouſande thouſand
craftes and ſubtiltes. For if ſo be
that in god be all maner of ioye,
bleſſednes and felicite, and we
thorow fayth do proue and find
hym a gracious and mercyfull
god vnto vs: than may we law-
fullye reioyſe in god, euen in the
myddeſte of the hyghеſt ſorowe
Pſal, 25. and aduerſite, that cā be. witnes:
There ſhal none bee confounded
and put to ſhame, that hopeth in
Pſalm, 55, the. Caſt thy care and ſorow vpō
the lord, and he ſhal defende and
ſuſteine the: what cā be thought
or ymagyned more ſwete or com
Matth, 15, fortable? For exāple: The heath-
nyſh woman of Canany, al hope

and

and comfort in the remedy and counsell of man set apart, desyereth help and succour of Chryst. And although the lorde geueth her at the fyrst a roughe & sharpe aunswere, yet she is nothing abasshed nor wil not so be answered. Euen so holde ÿ on likewise ẅ ÿ heathnish woman, saying and crying stil: O ÿ sõne of dauid, haue mercy vpon me. And so shalte ÿ heare at length this comfortable gospel and absoluciõ: Thy faith is great, be it vnto the as ÿ desiereſt. S. Barnarde sheweth verye comfortabli what a faith he had in these goodly wordes: O lord, it is much better for me to suffer trouble, so that thou onely maist be by me, than to rule and lyue pleasauntly and costly wythout thee. It is better and more pleasaũt vnto me to be in an hote bur

nyng and flaming ouen with the, than to be euen in heauen wythout the.

And who dyd euer truſte in the Lorde, whom he at length forſoke: Beſides all this, almighty god commaundeth ꝧ we ſhold hope, truſt and loke for helpe at hys hande. Whyche hope bryngeth wyth her a mitigacion and eaſemente of the ſmarte and ſorowe. I hope in the Lorde, therefore ſhal I not fal. Hope thou onely in God, ſo ſhalte thou be holpen. Hope is neuer confounded nor putte to ſhame.

Pſal, 16.
Pſal, 28.
Ro. 5.

Of

Of prayer in trouble and aduersytye.

The.26.Chapter.

THe holy scripture teacheth vs, in all maner of necessites as wel bodily as goostly, to call vpō god and to flee vnto hym. And here doeth it profyte verye muche, if one be myndfull of another in hys prayer.

But what should a man pray for? Fyrst and most specialli for remission of his sinnes. For whā we haue once obteyned of God pardon of our synnes, than certēly shall the sycknes, aduersite or punyshmēt eyther clearely cease, or els thorowe the gracyous wil and

The first thynge to be prayed for.

and goodnes of God, it ſhall re-
dounde to the furtherance of our
ſaluacion.

The rule of prayer for helpe and deliuerance in ſyckne.

Secondarely, we muſte alſo
pray eyther that god wyll helpe
and delyuer vs, not after the de-
uiſe and fanſi of our own brains
but after ſuch wyſe as ſhall ſeme
vnto hys godly wyſedom: or els
that he wil mitigate and eaſe our
payne and puniſhment, that oure
weakenes may not vtterly faynte
and ſinck down to the bottom.
Like as a ſick perſō, although he
dout nothing of the faithfulnes,
honeſtye, and tenderneſſe of hys
Phiſicion or ſurgen towardes
him, yet for al that deſiereth him
to handle hys wounde, and to
dreſſe hym as eaſely and tender-
ly as is poſſible for him: Euē ſo
in lyke maner may we call vpon
god, that if it be not agaynſt hys
honor and glory, he wyl vouche-

ſafe

safe to geue some mitigaciō and easement of the payne. And specially lette vs desyre of hym, to graunt vs strength that we faint not, nor bee ouercome wyth the feare or greatnes of our sorowe and grefe, wherby we myght forsake hym, and fal into some wyckednes: but that we may rather, after the exāples of the holy martirs, suffer death, and most intolerable tormentes, then eyther to forsake and deny our faith, or els to doe ani maner of thing against the wyl of god. And it is very expedient for vs to praye wyth the lost and desperate sonne: I amno more worthy from hencefoorth to be called thy sonne, make me as one of thy hiered seruauntes, Roma. 8. Luke. 15.

I wyl gladly with al my hart haue sorow & trouble vpon earth euē as a laboring seruāt, ỹ goeth for

for hys hyre, ſo þ thou wylt but ſuffer me to dwell and remayne in thy houſe for euer. But nowe
Math,21, Mark.11,c, how ſhould we pray? S. James in hys fyrſt chapter teacheth vs, that we ſhould praye in fayth & out wauering, and nothyng dout but that God dooth mercifullye heare vs. We muſte continuallye loke vpō the promes of god, and haue þ alwayes before our eyes: that we doe not only ſeke helpe & remedy at hys handes, but alſo hope and loke ſurelye for it, commyttyng both body and ſoule & a good wyl vnto hym. Call vpon
Pſal,50, me in thy nede, and I wyll helpe and delyuer thee, and ſo ſhalte
Pſal.91, thou praiſe me. Let hym cal vpō me, ſo wyl I heare hym: I am by hym in his trouble, I wil deliuer him out, and bring him to honor.

And agayne Verely verely I
John,14,a, ſay vnto you, whatſoeuer you ſhall

ſhal pray for vnto ẏ father in my name (ẏ is to ſay, in the truſt and confydence vpon my merites) he ſhall geue it vnto you. For exam= ple: when Moyſes helde vp hys handes vnto god and praied, his enemyes, the Amalechytes, were ouercome. The. 2. blynde menne, whych dyd crye after the Lord: Oh ſonne of Dauid haue mercye vpon vs, were hard. Of ſuch like examples are the goſpels full. Exod, 17. Math. 9

Item in trouble and aduerſyte we ought to prayſe God, and to geue hym thankes ẏ he hath not forgotten vs; but throwe his fa therly viſitacion calleth and dra weth vs vnto hym, and graciouſ ly helpeth vs to beare all maner of burdens. Euen ſo dyd Paule in hys aduerſite prayſe god: prai ſed be god the father of our lord Jeſus Chryſt, the father of mer= cye and God of all conſolacyon, whyche

Prayſe and thankes ge= uing to god. 2, Cor, 1.

whych comforteth vs in all oure troubles and afflyccyons.

¶ Repentaunce & amendemente of lyfe in trouble and aduerſite is neceſſarye.

The.27. Chapter

NOw there muſte goe w all thys repentance, heauynes, and ſorow for the ſynnes whiche we haue committed in time paſt, amendment of lyfe, the loue of god, the feare of God, all vertue and godlynes. Manaſſes was ſo ry and penitent for his wycked life and cruel tyranny: and therefore did god deliuer him out of ȳ bandes and captiuite of the king of Babilon, and reſtored hym a-

4. Reg. 21
2. Par. 33

gaine

gaine to his kingdome in Israel. By Jonas was it preached and proclamed vnto the great citie of Ninive, that god should destroy and ouerthrow it .iii. xl. dayes. The Niniuites beleued this proclamacion and preachyng, and began to repente and amende their liues with a great and a singular humblenes and submission. And so god of his mercy spared thē. Jonas. 3.

Now is gods mercyful hart nothyng diminished: if we dooe as the Niniuites dyd, he both can and wyll pardon and spare vs, as he dyd them. Iume. 11. Esay. 30, 58.

Christen and godly persuasions and examples out of ỹ word of god, to moue men vnto pacience in affliccion and aduersite

The. 28. Chapter.

AMong all other vertues, in aduerſite pacience is moſt neceſſary. Not ſuch a pacience as to ſuffer all thyngs to paſſe, whether they bee good or bad, ryghte or wrōg, ſetting al on ſire and ſeuē, but when we are in trouble and aduerſite, and can auoyde it by no lawful meane, wheras after ȳ deſyer and luſt of our fleſſhe, we would murmur, forſake and gene ouer both God and all maner of righteouſnes: then to reſiſte and ſtryue agaynſt oure afflyccyons and ſorowfull thoughtes, and as a man would ſay, to ſpeare vp ȳ to captyuate and ſubdue our natural eyes, wyt, and reaſō vnder and vnto the obedyence of God, yelding and ſubmitting our ſelfs vnto hym, ſuffering whatſoeuer it be ẅ a good and ready wil, eue̅ though it were moſt bytter and cruel

The true pacience,

cruel death, rather then we wold swarue frō the word of god: yea and moreouer to prayse god, and to geue hym thankes, that he wil vouchsafe so fatherly to visetvs, and that he hath not forgottē vs. Thys is called a ryght Chrysten pacyence. For it is gods precept and cōmaūdement, that we shold not murmur or grudge agaynste hym, when he chasteneth vs, but that we shold submit oure selues most humbly vnto hys holy wil: and after a certen maner to wish, that is to say, willingly to suffer and beare such punishmente and correccyon, wherby we remayne and continue obedyent vnto hys godly ryghtuousnesse. Murmur not, as certen murmured and were destroyed of ỹ destroyer. Wherfore we ought to shewe pacience in al things, as a point of our duty. And it is a greuous synne to

Luke. 9.

We must bee content the wil of god be done in vs

1. Corin 10 Nume 21

murmur and grudge agaynst the iudgement of god, and to resyste and stryue agaynst Gods wyll. And god doth not only cõmaũde pacience, but also is himselfe pa-
Deut. 32. cient and long sufferyng: whiche destroyeth not at once the horemoger, the extorcioner and other suche lyke wicked and damnable people wyth a lightning or thonderbolt, although hys holy and straight righteousnes requireth no lesse. He geueth tyme & space sufficient for the man to repente and to returne to grace againe.

Hence Paul saith: doest thou despyse the aboundaunte ryches of his goodnes, his pacience & long
Roma. 12. suffering: knowest thou not, that the goodnes and gẽtilnes of god calleth the to repentance? Accordyng vnto this godlye example, though it be so that we must suffer somewhat agaynst our wyll,

and

and contrary to our myndes and affeccions: yet ſhoulde we not murmur and grudge, but amend our lyues, and pacientli loke and wayte for better.

And ſpecially the vnſpeakeable fidelite and lone of God towardes vs ought lawfullye to moue and perſwade vs, to ſuffer god to worke wyth vs euen accordyng to his wil and pleſure. For bi this meanes we geue god this honor, that he doth vs no wrong nor iniury, but diſpoſeth al thigs moſt wiſely, and wil direct them to a good ende. On the contrarye part the vnpacyent man murmureth and grudgeth agaynſt god, and is angry w hym: as though hys iudgementes and workes were not iuſte and ryghte, forasmuche as the wycked and vngodly lyue in pompe, pleaſure

How the patient honoreth and the murmurer diſhonoreth god

and al dissolutnes, and the vertu
Psal. 37. ous and godly in pouerty, sorow
and misery. He may paraduēture
fāsy and ymagyne w̄ himselfe, ẏ
god ouerchargeth hys faythfull
chyldren, and wyll suffer thē to
remayne in peril, necessite and dā
ger, and wyll not heare thē. And
thus he is so poysoned w̄ bitter=
nes and obstinacye, that he begi
neth to hate and to blaspheme
god in heauen, and seketh vnlaw
full meanes to helpe and remedy
hymselfe: lyke as Saul did, run=
nyng after wytches and south=
sayers. Wherfore let euery Chry
1. Reg. 28. sten man take hede, that no suche
rauyng fearsenes and bytternes
come vpon hym, or at least that it
remayne not long by hym: but in
suche temptacion let hym syghte
māfully, as in ẏ face and syghte
of ẏ heauenly captayne, whyche
both seeth and know thal thigs,
and

and also most faithfulli rescueth his souldiers & is, as it were, a fe low and one amōg thē, and wyll recōpence al their labor and trauel a thousande folde in the lyfe euerlastyng. Moreouer, we haue an euidēt and perfect image and spectacle of all pacience in oure lord Jesus Chryst, as he hymself poynteth vs vnto hymselfe, saying: whosoeuer wyll folow me, let hym forsake hym selfe, & take hys crosse vpon hys backe, and folow me. When hys vnspeakable martirdome and passyon began, he prayed: O father, if it be possible, take this cup frō me, but thy wyl & not myne be done. Where dyd he euer once murmure or grudge, or cast out so much as on vntowarde and vnpaciēt worde, whē he was mocked and scorned scourged and beaten, and moste cruelly misordered and dealt w-

An example of Chryst Math, 16,

Math. 16.

Math. 26 Marke. 14 Luke, 22 John, 6. 18, Esay. 53.

al: Print this well and surely in thy minde, that he dyd pray vpō the crosse for his greatest enemes and sayd: Father, forgeue them: for they know not, what they do. If he thorow his heauenlye and diuine might and power had ryd himselfe of al hys payne, sorowe and daunger, and that we in our sorow, anguysh and necessite had not felt any heauēly strength nor power from god: then coulde we not haue cōforted our selues at al Wour sauiour Jesus Christ. But he wold not put of his bitter passyō thorow his almighty power, but rather ouercome it thorowe weakenes. Now then, if he, whō al angels and creatures in heauē and earth doe beholde and loke vpon, yea whom they all muste serue and feare, dooeth suffer innocently vndeserued wyth al pacyence and mekenes more, then e

Luke, 23, c
Actuum. 7. g.
John, 19
Psal. 97
Hebru. 1. b

uer

ner any Chrysten man was attẽpted wyth: it oughte lawfullye to make euen an hart of stone or yron to yerne and melte, & to take these sinal afflyccions wel deserued, most paciently and wylling lye, and to suffer and beare them moste mekely.

And this practyse dyd the holy elect of god in the olde time not onli inculcate and teach with words, but also expresse and performe in dede. It was an heauye crosse vnto Abrahã, to slaye and offer vp hys most deare sonne: & yet he, wyth all pacyence, shewed hymselfe obedyent vnto god therin. (Examples of the holy fathers and sayncte s in pacience.

And Isaac, perceyuynge that it stode vpon hys lyfe, and that he shoulde die, we reade not that he dyd resyst, nor once open his mouth agaynst it. Gene. 22.

Gen.37, Joſeph, whē he was deliuered of hys brethren vnto the Heathen, whych were ſtrāgers vnto him:
Gene.45 yet he forgaue it his brethrē, and dyd thē good for it. Moyſes being reuyled of ỹ Iſraelites, as a
Exo,17. deceauer and a betrayer, yet had ſuche cōpaſſion of thē, ỹ he praid
Exo,32, for thē, ſaying: O lord, eyther forgeue thē, or els wipe me out of thi
Roma.9. boke. Here is he willyng and redy, to take al the Iſraelites ſines and offēces vpō hymſelfe, ỹ god ſhold puniſh hym for thē. Dauyd was fayne to be a baniſhed oute
1.Reg.18. caſt a lōg tyme, and to flee euery where frō Saul: whō notwithſtandig he might once as eaſely haue deſtroyed & kylled, as he mighte
2.Reg.16. haue eatē a bit of bread. And after that he was put to flight of hys own ſōne, and yet ſayd paciētly: Yf I finde grace and fauoure before god, thē wyl he reſtore me a gayne.

gain. But if he say, I haue no ple
sure nor delighte in the: beholde
here I am, let hym doe w̄ me as
pleaseth hym best. Job, ỹ spectа-
cle of pacience, being ful of sores in his bodi, spoiled of his goods and depryued of his childrē, said thus: God gaue it, and god hath takē it againe, ỹ name of the lord be praysed. Further more he sai-
eth: if he ſhould kil me, yet wyl I put my truſt in him Mathathias in ỹ very highest peril and daun ger of hys body and life, at ſuche tyme as they would haue cōpel-
led ꝛ forced him vnto Idolatri, made thys aunswere vnto the seruauntes and miniſters of An tiochus: we wyll not swarue nor depart from our fayth, neither to the right hand nor to ỹ lefte. The Apoſtles dyd reioſe, ỹ thei were worthy to be ſcourged, beatē and reuyled for the name of Jeſus.

Job. 1. 2.

Job. 13. b.

1. Mac. 2.

Actes. 5.

We

We shoulde learne to crye wyth Paul: I am sure, ẏ neyther death nor lyfe, neither hygth nor depth nor any other creature can seperate vs from ẏ loue of god, which is in Christ Jesus our Lorde.

Roma. 8

After the tyme of the holy Prophetes and Apostles, mani thousand martirs (among whō were diuerse notable matrones, chast virgins, and other yong people) did suffer most greuous tormēts and afflyccions for the truthes sake. But now here myght some man obiect and say: It is no meruel that the holy sayntes did suffer ioyfully, and boldly, for they dyd suffer innocently, vnworthyly, and wout desert: but as forme I must nedes complayne that I am a wretched synner, and that, whych I suffer, is for mi deserts and synnes, so that I suffer worthyly. And therfore mi crosse and

1. Mach. 2
2. Mach, 6
and. 7. 8

affliccion

affliccion can in no wyse be compared or lykened vnto the crosse of the holy sayntes &c. This obiection may be aunswered in few wordes.

The holy saintes, euery one of them, concerninge theselues, and their own nature, were miserable synners: but agayne they wer holy and ryghtuous thorow Jesus Chryst, whiche hath distributed and geuen vnto the also, thorow true fayth, hys holynes and righ tuousnes. Job. 4. and, 13. b. Esai, 14, b 2, Peter, 2, b Apoca. 20, d

Furthermore, these. 2. vertues true fayth, and Christen pacience, are so nigh of affinite, and so annexed and knytte in felowshyp together, that alwayes the one helpeth the other. Faith helpeth to pacience,

Faith is stirred vp, exercised, put in vre and practised, & receiueth increasmēt & moze strēgth thorow pacience in sorow and affliccyon: when

when as we for Chryſts ſake, do both deſyer & alſo wait for helpe and ſtrength of god againſt oure nature, whych can nothynge but doubt and deſpayre, and alſo agaynſt the weakenes of ỹ fleſhe, agaynſt ỹ tẽptacion of ỹ deuyll, & agaynſt ỹ aſſaultes of ỹ world. And agayne, pacięce is exerciſed proued & made ſtronger thorow true fayth. For whoſoeuer knoweth and is fully perſuaded, ỹ he hath a gracious and a mercyfull god, w̃ whõ, after this miſerable lyfe, he ſhall liue euerlaſtynglye: the ſame ſhall ſuffer all maner of trouble and aduerſitie pacięntlye, Chriſtenly and thãkfully. Again thorow fayth in Chriſte, we are ſet at one and reconcyled w̃ god, and aſſured of hys grace, mercye and fauor for Jeſus Chryſts ſake and ỹ merits of his paſſiõ. For example Dauid, foraſmuch as he be

Roma. 4.
Gala. 4.
Ephe. 2.

leued

leued truli and ſtedfaſtli in god, ſpake boldlye wyth a courage: God is our hope and ſtrength, a very preſente helpe in all the ſorowes and neceſſites, ẏ haue aſſaulted vs. Therfore wil we not feare, though the worlde ſhoulde ſynck, and though ẏ hylles ſhold be caryed away in ẏ middeſte of the ſea &c. Yea euery Chriſtē mā (if it were poſſyble) ſhould be cōtent to loſe a thouſande bodies & lyues, if it were for no nother thyng, but ẏ he hath hard, taſted and beleued the holy goſpel. But for any man to be impacient, and ſo to remayne, it is an euydente token, ẏ the ſame perſō neuer had any true fayth: or els, if he had, ẏ it is quenched and gone agayne. For impaciency falleth vnto murmuryng and diſobedience agaīſt god, and begynneth to hate god, and to blaſpheme him. Pſal. 46.

Alſo

Prayer helpeth to pacyence,

Also Christen prayer is a greate help and furtherance to paciẽce. For in prayer we desier the sanctificacion of the name of God. Now is the name of god moste praysed and sanctyfied, whẽ we, being in the highest daunger and necessite, doe depende and hang vpon god (thorow fayth and pacyence) as vpon one, that wyl dispose all thing well and to a good ende. Agayne in prayer we desyer that the kyngdom of god may come vnto vs. Now if God wyl confounde and destroy in vs the kyngdome of the deuil and of the flesh, or els woulde vtterly leade and draw vs into hys godly and heauenly kyngdome thorowe the crosse, were it not as much as to praye againste oure selues, if we should bee impaciente vnder the same: We pray lykewyse, ℣ gods wyll be done. Now if it be gods

Math. 6, Luke, 11,

wyl

wil that we ſhould haue ſorowe, trouble and aduerſite vpo earth, howe dare or canne we reſiſte or grudge agaynſt hys wyll:

Examples and causes taken out of natural things and of heathē mē, wher by a man may be moued to pacience in aduerſite.

The.29.Chapter.

IF there were no holy Scripture at al, yet might a mā of his own reaſon take exāple of brut beaſtes, of naturall thyngs, as of body and ſoule and the naturall parts vnto them belongyng, alſo of heathen men, Jewes and hādi crafts mē, & of al maner of ſtates

and

and degrees of mē, and lykewise of the angels, and of the deuill: wherby they might conclude and learne, that thei ought to behaue themselues paciently, boldli and mansully in aduersite and mysfortune.

Examples of brute creatures and natu rall thynges. Math. 5

A lambe or a shepe is led vntothe slaughter, & neuer cryeth, nor openeth the mouth, but suffreth & abydeth it paciently and mekely. Euen so ought the holy electe of god, whan they are cursed and reuyled, not to course or reuyle a gayne, whan they are smytte not to smyte agayne, but to suffer all maner of smarte and payne, and not once to blere or to open their mouthes against it.

Job. 19. 1. C or. 15. Eccle. 5.

Our body is but veri worms meate: and if we coulde bestowe thesame to the honor of our redemer and sauiour Christe, oughte we not to be glad and to reioyse

of

if we might so doe: Lyke as they that are sycke and diseased can be content to suffer and abyde any of their mẽbers of their body to be cut of, and to be burnt, so that they may be any thyng releued & eased therby of their great smart and continual payne, (whych is yet but transitory) and bee made whole and sounde agayne: Euẽ so ought we gladly and wyllingly to suffer our lord god, and to be styll and quiet, whan he sendeth vs aduersite, wherby we may be releued and discharged of eternal payne & obteine healthy blesse and saluaciõ for our souls. If ỹ canst cõsyder the order and course of nature, ỹ is naturallye wrytten in thy heart, thou shalte therby learne and conclude that a mã ought to be so strõg and fred faste, that he shoulde not be moued by any smart, payne or other

Exãples of the heathen.

tẽptaciõ to do any thig ẏ is vnse-mig or agaīſt honeſti. And out of thys honeſty, wrought and plan ted in nature, ſpr̃ōg the learning and exãples of ẏ wiſe and nota-ble heathen men, whiche we call Philoſophers, Among whō thys was a common prouerbe and ſen tence, beare ſ forbeare. The firſt worde wherof teacheth vs, that we ſhould ſuffer the croſſe paciẽt ly, and to be ſtil and meake whã we are viſited therẅ. And theſe conde ſygnifieth, that we ſhould hate, flee and auoide al maner of examples, wordes or dedes, that myght geue any maner of occaſi-on to any euill. Ariſtotle in hys boke of maners teacheth, that fe-licite and bleſſednes conſyſteth not ſpecially in health of body, in aboundaunce of goodes, or in worldly honor, dignite and eſty-macion: but rather in the exercyſe

Beare.

Forbeare.

and

and practyse of vertue. Out of ẏ which it foloweth that a mā, that is vertuous, maye bee blessed, thoughe he haue neuer so muche trouble or aduersite. And he reckeneth and taketh trouble and aduersite for the very mater and occasiō, wherby vertue is most stirred vp and exercised, and wherin it doth moste shyne and appeare. And thesame Aristotle also compareth an honeste and vertuous man vnto a good capten.

For lyke as a good capten leadeth and ordereth hys hoste, according as the occasiō requireth: Euē so a vertuous mā behaueth hymselfe paciently and wel in aduersite, and maketh the beste of it.

The Stoykes dyd teache plainly, that it was not to bee rekened an euill thinge for vs to lyue in pouertye, syckenesse and

miſery: but thys only to be euyll to forſake vertue, and ſhewe any poynt of diſhoneſty. Cicero, one of ỹ moſt notable and excellente Romanes, wryteth thus: remember and perſuade this w̄ thy ſelf that beſydes ſynne and diſhoneſty, nothing can happen to a mā, wherat he ought to bee aſtonyed or abaſhed. And accordig to this example did one heathen mā oft comfort another by all maner of circumſtāces of thyngs, as theſe folowing and other: It beſemeth not a man to wepe and waile like a chyld or a woman. And Seneca wryteth thus: It is eaſyer to ſubdue and ouercome an whole nacyon than one onely man. Itē: thou art no more a child of a yere but ỹ haſte age and yeares, and therfore more is required of the, than of a chylde. Thou haſt been brought vp and inſtructe frō thy

youthe

youth in godly wysdō and knowledge: thesame must ỹ now practyse and shew furth. Before this time ỹ couldest cōforte and geue good counsel vnto other: do not therfore now lyke the euil physitions, which boaste and pretēde that they can helpe other mē, and can not help themselues. Before this time hetherto ỹ hast shewed and behaued thy selfe manfully: therefore bee now lyke vnto thy selfe and goe not backwarde. It were an vnseming thing to waxe frō day to daye worsse, and weaker: and such lyke. Although this doctrine of ỹ heathē mē in this ꝛ such other poyntes is to be commēded, yet ỹ stories doe make mē ciō of mani vnsemeli actes ỹ thei did. As this, that Coriolanus for desier of reuēgeaūce dyd warre a gaynst hys own natural contry. Also Cato and Antonius for so

row and heauines did kil & murther thēſelues. But the very reaſō of mā can diſcerne and iudge yͤ ſuch things ar agaīſt nature and agaynſt al vertue and honeſtye. But the very ryght and yͤ moſte notable heathen men haue cōmēded and ſet forth pacięce not only ẅ wordes, but alſo haue ſhewed the ſame in exāple and ded. Amōg the greciās Ariſtides, an excellēt vertuous mā, being baniſhed out of his countrye, did take and ſuffer hys miſerye very manfully and pacientlye. Amonge the Romaynes, Camillus and Attylius Regulus were highly cōmēded and prayſed, for their excellent pacięce and ſtoutnes, which they ſhewed in aduerſite.

Scipio could haue defended and reuenged himſelfe of yͤ ſedicious rebellion wyth force and ſtrong hande. But of an excellent prynce-

eely hart, he went out of the ſight of hys enemyes for a tyme, and ſuffered much trouble and iniuri of thē, for the profet of his land: leſte he ſhould geue thē occaſyon to more bitternes and fearcenes. Yea we reade of certen wemen, as of Cornelia, which in afflycci on and aduerſite dyd ſhew manly hartes and great ſtoutnes.

But we muſt alwayes marke the ryght difference, betwene the heathniſh and the Chriſten paci ence. As Socrates in hys aduerſite dyd wonder at ȳ vnrighteouſnes of menne, and thought that it was but a chaunce and fortune, ȳ he was afflicted. But dauid knew and confeſſed, that his viſitacion and afflyccyon came from God. 2. Reg. 24. 1 Par. 12.

Socrates, for as muche as he ſuffereth innocentli and without a cauſe, he can not fynde by hys reaſon, that we ſhoulde wiſh and

deſier puniſſymēt and afflyccion.
4 Reg 24. but dauid (after a certain maner) wiſheth and deſireth ẏ croſſe: for he knoweth ẏ it is gods wil to teſtify, and to opē manifeſtly, thos rowe ẏ croſſe and aduerſite, hys wrath and diſpleaſure agaynſte ſynne. Socrates in his māly ſufferāce and paciēce neyther deſireth, nor loketh for any helpe, cōfort or mitigaciō of his afflicciō, frō god. Yea ẏ notable Cato, hearyng ẏ Pōpeius, keeyng a good mā, was ouercome and ſubdued of Julius, which was a wycked mā, began to dout ſt to deſpaire.
Pſal. 5. But Dauid in his pacience and obedience calleth vpō god for help and deliuerāce, and is certē and ſure ẏ the almighty lord doth aſ-
Gene. 3. ſyſte him for ẏ holye and bleſſed ſeedes ſake, whereof ẏ heathen haue no knowledge nor vnderſtāding. Thus by cōparyng ẏ one to

the

the other, we ſhal fynde and perceiue ỹ the doctrine of ỹ goſpel is more pleaſaũt and acceptable, & moueth vs vnto more thankfulnes towardes ỹ goſpel of Jeſus Chryſt: thorow whō & by whoſe meanes we obteyn an whole and a perfect cōfort. Now frō the old ethnikes and heathen men, let vs deſcēd & come to ỹ turks, Jewes and to other degrees of mē. Many a turk and Jewe would ſuffer hymſelf to be martired and tormēted moſt cruelly, rather thā he wold deni or forſake Mahomets religiō and his peruerſe & naughty fayth. & why ſhold not a Chriſtiā thā much more be content to ſuffer ſtoutly, if nede ſhoulde requier, for ỹ Chriſtē religion and fayths ſake? A marchaũt mā, maketh farre viages and great iournes: and ventereth bodi & goods, and nothyng is to hard & ſower

for

for hym, onely for worldlye and tranſitory gayne and luker. And yet hys hope is vncertē, whether hys chaunce ſhal be good or euil. And though he happeneth neuer ſo wel, yet he bryngeth home nothyng but frayle and tranſitorye goodes, whych ſhal haue an end. Now al we haue a long viage to make alſo, euē frō earth to heauē. And ſhould not we be as wel cōtent, as prompt, glad and willig to ſuffer all maner of perils and dangers, that may happen by the way, ſeyng that we haue an infallyble & ſure hope of eternal & euerlaſtig riches for Jeſus chriſts ſake? A waifarynge man, ỳ goeth frō home, although he paſſeth many pleaſant houſes and goodlye meades: yet minding altogether home ward agayne, al ſuch thigs do nothing tēpte nor greue hym. Euē ſo whāſoeuer we haue not

al our pleasure and delight here, let vs stablysh our comforte and delyght our selues with oure cōtry and habitacion in heauen. 2, Cor, 5, 2, Philip. 3, 6

Whan a mā of an high and noble byrth is contemned and mishād led in a strange lande, where he is not knowen, it greueth him no thyng so much, as if the like shold happen vnto hym at home in his own natural contry. Now is our natural cōtry in heauē: vpō earth we are but straungers and pylgroms. Therfore we ought the rather to suffer al things paciently here, only ẏ we may haue rest amonge the inhabitantes in oure ryght eternall land and contry. A mā of warre, preparyng himself wt al maner of things appertey-nyng to warfare, though his enemi be neuer so strōg: yet he forgeteth al feare, st neuer once thiketh vpō ẏ stroks st woūdes, but only

Heb, 13. Phi. 3. c, 1, Pet, 1, 2.

vpon

vpō the victory and triūph, & goeth his way & fighteth mānfullie, like a giāt, agaīſt his enemies only for worldly glorye and luker: which thing may redound to the great ſlaūder and ſhame of Chriſten people, if thei for the honor, glory and pleaſure of god ſholde not as promptly, wyllyngly and manfully fight againſt their goſtlye enemyes for higher and greater triūph, luker and commodite. A plowmā or an huſbandmā goeth to ỹ felde, dōgeth, ploweth, ſoweth & harroweth his groūd, and hath much ſorow therw̄ and waiteth for frute and profet ther of. By ỹ ſame exāple doeth the holy Apoſtle S. James moue & exhort vs vnto pacīēce. Turne a fowre cornerd ſtone how ỹ wilt, and it wil alwais ſtand vp right. Euē ſo howſoeuer a right Chriſtian be tēpted and aſſaulted, he

James. 5.

wyll

wil euer not ẅſtādyng remaine vpright. Whā a mā playeth at ẏ tables, he can not alwayes caſte what he wold haue, but whatſoeuer he hath caſt he muſt make the beſt of it. So thys game dooeth Plato likē our life. Wherin happē many thyngs cōtrary to oure wyl, which we muſt take & turne al to ẏ beſt, and neuer deſpayer. Whā a litle child, ẏ cā ſcarſeli go chāſeth to ſtōble vpō a ſtone, he falleth downe by & by in ẏ ſame place and there lieth ſtill, wepig and crying til ſome bodi take him vp. But people of reaſon and vnderſtāding muſt not do like childrē: but muſt vſe and indeuoure thēſelues, what ſickneſ or inconuenience ſoeuer happē, by and bi (ſo farre as is poſſible) to heale, eaſe and remedye it. A vertuous childe wil not forſake his father in his nede or trouble, nor an ho-

Eccle.

neſt

neſt wife her huſbād and ſpouſe nor yet a faithfull ſeruaunt hys maſter. And why than ſholde we forſake god our father, or Chriſt our ſpouſe and heauenly Lorde and maſter, in trouble and aduerſite? Such as ar moni marchāts, ambicious and vayne glorious, fornicators, whoremongers and murtherers, care nether for ſham nor for any thyng els, and ſpare no labor or trauell, ſo that they may bryng to paſſe theyr wicked luſt and deſier, and yet oft times they miſſe alſo. And why than ſhold not a right godly mā be cōſtāt, painful and paciēt in honeſt and good thyngs: as S. Barnard wryteth very well, ſaying: what a fayntnes, ſluggiſhnes and dulnes is this, that ſuch as are wycked and vngodly ſhould be more feruent to wickednes and abomination, than we ſhould be to ho-

neſty

nestye and goodnes? Yea ẏ they should rōne more swiftlye to the deuil and to death, than we shold to god and to lyfe? Furthermore thy fearfulnes and impaciencye is a great pleasure and comforte to thy foes, and a great heauines and discomforte to thy frendes. For doutles al, ẏ wysh the good, doe reioyce in thy strengthe and constantnes. Thinck also that ẏ fightest in ẏ presēce of ẏ holy angels, which by the prouision and appointmente of god doe dwell wyth thee, and moue and exhort the to stedfastnes. And they reioyce, whā ẏ continuest stedfast in goodnes. And again we shold to the vttermost of our power fle and abhorre al such thynges, as myghte delyghte and reioyse the deuyl. For he is the deadly archenemye of God, and of all mankynde.

1. Cor, 4.

1. Peter, 5.

Nowe

Now this is the very purpose of his tẽptaciõs and suggestiõs and al ẏ he seketh, ẏ we, whan we are poore, shold steale, and whan we are sicke, ẏ we shold murmure agaynst god: and in warre, affliccion and aduersite, ẏ we shold forsake our Christẽ fayth and religion. Cõstãtnes, faythfulnes and stedfastnes toward god and the Christẽ churche, doth greue and displease him. Therfore we, to reioice the angels and to greue, the deuill, ought the rather to be cõstante and paciente in the midst of al aduersite.

By what meanes

pacience maye be obteyned, and gotten. And once had, how it maye be kepte and increased.

The. 30. Chapter.

Not

NOt wstãding ẏ we knowe & perceiue, ẏ pacience is so profytable and fruteful a thing vnto vs: yet we fele in our flesh a certayne mislikinge, and grudge toward ẏ crosse. Who cã be cõtẽt and glad to see himself depriued of his life, honor, estimacion, goodes, children or wife? The remẽberaũce of ẏ pleasure and prosperite, ẏ we haue had in tymes past, doth so greue vs, that with Lothes wyfe, we sighe and loke back after Sodoma. And wt the children of Israel, we lust after ẏ fleshpottes in Egipte. And lyke weaknes do we also fynde in the noble kyng and prophet Dauid, as he hymselfe sayth: Many say vnto my soule, he hath no God, my soule woulde receiue no comfort, my spirite is waxen weake and feble. Itẽ our sauiour Jesus in his innocẽte fleshe, dyd shewe

Gene. 19.

Exo. 16.

Psal. 77.

Luke,22, and declare the fearfulnesse and anguisshe of the flesh, whan as he knelyng vpō the moūt Olyuete, cōsidered his passiō and martirdom, ẏ was cōming and at hand: and swet for sorow and anguysh so, that the droppes of his swete gusshed vpō the earth like drops of bloud, and he prayed vnto his father, that if it wer his wil, that cup mighte be takē from him. In like maner, beyng vpō the crosse, he said: mi god, mi god, whi hast ẏ forsaken me, how long wilte ẏ thus deale w̄ me. But it is not to be vnderstāded, as though christ dyd dout of hys fathers fauoure and grace: but ẏ weaknes of hys flesh could haue been contente to haue suffered no more. Now like as the spirite farre passeth and ouercommeth the flesh in Chryst: Euen so must it doe in vs also, ẏ we haue more respecte vnto god

Psal.22.a
Math.27.e

Math,26,d,
Marke,14.
Luke,22,c,
John.18.b,
Gala,5,c

and

and vnto the lyfe euerlastynge, than vnto thys worme eatē flesh. And therefore now wyll we declare by most sure and infallible reasons, by what meanes and wayes a man may maryster and ouercome hys flesshe in the tyme of the crosse and afflyccyon: and so shewe and declare true and perfect pacyence.

Whyche vertue (lyke as al other) hath her fyrste begynning and increase of the grace, power and spirite of god: wythout whō we can worke nothyng that good is, neyther yet resist or ouercome any euill.

It is wrytten: the victorye consisteth not in the multytude of menne, but the power and strength commeth from heauen. 1. Mach. 3

Item: I am able to doe all thynges thorowe hym, that Philip. 4.

makth me mighti which is christ Wherefore although my flesshly reason sinketh, wauereth and faileth neuer so much: yet doth god cōtinually preserue and vpholde my spirite ꝑ it do not vtterli fait, but cōtinew prōpt and willynge til such time, as it may be deliuered & eased. But now, how shold we order and behaue our selues ꝑ god may graūt vs his strengthy, and true paciēce & boldnes? For soth thorow fayth, hope, prayer, loue, truth, faithfulnes, vertue & godlines we maye obtayne it of god. First we must furnisshe and cōfort our hartes and myndes w̄ fayth toward God. For whosoeuer doth know perfitly and is certayne ꝑ god, which is ꝑ lord of al happes and misshappes, of prosperite and aduersite, is pacifyed and recōciled w̄ him, and ꝑ he for ꝑ cause can not be depriued of eternall

ternal saluacion: ẏ same shal be able to cōtēne & to defye al worldly honor, pōpe and lustes. And agayne there cā be no payne so bitter, sharp and greuous vnto him, that can bring him out of paciēce. In our Christē faith we confesse & beleue an holi vniuersal church and ẏ we haue felowship and participacion w̄ al saintes and elect of god: and also we confesse & beleue remission of sinnes, resurrecciō of ẏ flesh, and life euerlastig. And christ geueth vnto eueri one, ẏ hath faith, this absoluciō: whosoeuer heareth my word and beleueth him, ẏ hath sent me, ẏ same hath euerlasting life, and cōmeth not to iudgement, but passeth thorow frō death to lyfe. Wherfore thorow fayth a mā obteyneth power, strēgth, paciēce, constancye, and stedfastnes in all goodnes. If strong and mightie enemyes

Fayth worketh pacience

John. 5.

Rom. 5. a. 1 b. 8. c. Heb, 10. d. 11.

ſhould come vpon the, aſſaulte & beſege thee, and ÿ haddeſt on thi ſyde one, whō ÿ knoweſt certēlye to be a lord, and to haue power ouer al thyne enemyes: ÿ mighteſt lawfully be bolde and wythoute feare. Nowe haue we (thorowe fayth) Chriſt on our ſyde, which is lord ouer al lords, whych hath ful power ouer al fortune & miſfortune, proſperite and aduerſite. Therfore ÿ muſt not lōg thinke and loke vpō the weakenes of thi fleſh, but ÿ muſt ſtyre about ye thy fayth: ÿ is to ſay, ÿ muſt earneſtly and diligently cōſider the mighte and true loue of Jeſus Chryſt, which both can and wyl comfort and reioiſe the more, thē al miſfortune is able to dyſcomfort the, or to make the heauy.

Jt is ſayd to vs: Your enemy the deuil goeth about lyke a roringe lyon, and ſeketh whom he maye

1 Pet. 5. deuour,

deuour: whom resist ye stedfastly wyth fayth. Item S. James sayth that your approued fayth worketh pacience. The holy and faythfull apostles did euidently declare, ỹ according to ỹ inwarde man, it was a ioye and a comfort vnto thē to be beatē and scourged for the Lordes sake. Algayne all troubles and afflyccyons ar greuous bi reasō of our weak faith, which is yet but litle exercysed, and hath not wel and fulli tasted the ryches and treasure of ỹ children of god. James. a

Yet not wythstandyng no man oughte to despayre, thoughe he haue not a perfect strong fayth.

It happeneth oft tymes, that the fayth, being litle and weake, in the time of necessite and afflic cion drawety back, and is lyke to a brād ſ sparkel, that hath but a

litle fier vpō it: which ỹ lord Jesus wil not quēch but increase, so ỹ we doe but prai ẅ ỹ deare Apostles and say: O lord, strengthen our faith. But whā a mā is vtterly destitute of fayth, as he ỹ knoweth of no nother nor of no better life than this, it is no meruell at al, though he despaire at lēgth. Yea the more he trusteth in hym selfe or in any worldly or transitory thing, the more vnable is he to resist and continew in trouble ſt aduersite. For there is no right cōfort nor succoure in any maner of thing: besides the lord Jesus. There are two kindes of hope, ỹ one is of nature, and ỹ other commeth of faith. The naturall hope is a special gifte and benefyte of god, which after a cretayn maner doth helpe and cōfort a mā that is troubled and vexed, that he do not vtterlye despaire; but in the middest

Esai. 42. a. Math. 12. b Marke, 9.

Actes, 4. 5.

Hope maketh men pacyent.

middest of al aduersite, hopeth, that it wil ẏ̄ in a while be better, and so watteth and tarieth tyll ẏ̄ aduersite be ouerblowen. Nowe if this natural hope haue such a strēgth and vertue, shold not the other hope, which ẏ̄ sprite of god doth newly inspire thorow faith, worke a much greater & perfecter pacience and strength, that a man in ẏ̄ midst of his crosse shal hope and wait for heauēly cōforte and aid of god for Christs sake: And although ẏ̄ natural hope doth oft and many tymes fayle & deceiue, and is always vncerten: yet this Christen hope doeth neuer fayle nor deceiue. The husbādmā cōsydereth not onely his labor and trauail, and what tēpest and mischaunce of wether may fortune: but forāsmuch as he trusteth and hopeth that ẏ̄ frute shal wax and come forth whē ẏ̄ time is, there-

fore

foꝛe he laboꝛeth ſtoutli and with a good wyll. Euen ſo in the ſpiri tual vineyarde, vnder the yock of the loꝛd, ẏ hope and truſte of hoꝛ noꝛ and rewarde maketh men pa cient and willing, and geueth thē courage. Yf we hope foꝛ ẏ thing, whych we ſee not, we wayte foꝛ it thoꝛowe paciēce. Furthermoꝛe we muſt ſeke vpon God feruent ly and ẅoute ceaſynge, thoꝛowe pꝛayer, ẏ he wyl geue vs a bolde and a ſtrong ſpirite to ſuffer all thynges, and to continewe ſted faſt vnto the ende. Thus doinge he wyl ſurely heare vs moſte gra ciouſly accoꝛding to his pꝛomes, and faythfully geue vs his ſpiri tuall gyftes, moſt ſpecially. Whē a man maketh hys complainte, ſt ope neth hys nede and grefe vn to his ſpecial frende, he feleth a certen eaſe afterward, ſo that his payne ſt grefe (by reherſing ther

Rom. 8. c.

Pꝛayer helpeth to pacy ence,
Math. 24

of

of is some what releued, remedy ed and taken awaye. Much more comfort and ease shal we receiue by tellyng and opening our grefe and complaynt vnto god.

For man is sone wery of oure complayning. But if we shoulde spend the whole day in praying, crying and complaynyng to god, he would loue, comfort and strēg then vs ꝯ more. Agayn, to search, heare and learne ꝯ word of god, and for a man to exercyse himself therein, is a great furtheraunce, & helpe to paciēce. For god hath not reueled & opened his worde in vayn vnto vs, but hath shewed and set before vs in ꝯ same most swete & louing promises and cō=fortable exāples: that we might learne there by hys goodnesse, faythfulnesse and great louynge kyndnesse, and so comforte and strengthen oure selues by the=

Luk, 18.

To heare the worde of god helpeth to pacyence

same

ſame, in al maner of trouble and aduerſite. For an example, ẏ holy word of god ſaith. Jn ẏ world ye ſhal haue ſorow and trouble, but be of good cõforte: for J haue ouercome ẏ world. Jtẽ god is our hope and ſtrẽgth O lord, ẏ forſake not thẽ that ſeke the. &c. Many ſuch godly promiſes and excellẽt cõfortable ſayings haue we: whiche we ought to ſeke and to fetche, though it were euen from Jeruſalẽ, vpõ our kneis, and neuer to ceaſe lauding and praiſig of god, that he in theſe later dais hath made vs partakers of ẏ eternal and infallible comfort of our ſoules in his worde and goſpell. Which word is nothing but pure vertue and lyfe, as all faythfull harts doe fele and perceiue. And it ought no nother wyſe to be receaued of vs, but as thoughe we hard ẏ very voice of god himſelf from

Joh. 16.

Pſal. 25. a, 31.
Eſai. 28.
Roma. 9. d,

frō heauē speakig al such thyngs, as we heare oute of the olde and new testamēte. Agayne the loue, which waxeth and springeth out of fayth, worketh pacience in aduersite, cōstācy and stedfastnes in goodnes. Jacob serued seuen yeares for the dāsel Rachel. And by reasō of the harty loue, that he bare vnto her, the tyme was but short vnto him. And ỹ dayes that he serued for her, semed but a short space. Euē so whosoeuer loueth god, shal beare and take pacietly whatsoeuer god laieth vpō hym, and whatsoeuer he suffreth for gods sake, it shalbe easy vnto hym. Now sicknes & other plags do not happē vnto vs woute the wil and prouidēce of god: therefore if we loue god hartili (as we ought to doe, forasmuch as he is our mercyful father, and we hys children and heyres) we can not murmur

Loue towarde god, worketh pacyence.

Gene. 29.

murmur agaist his visitaciō, nor be discontent wit, but we shal rather ronne after hym thorow all maner of waies, be they neuer so rough, and shal cōtēne al things, be they neuer so hard & greuous: and euermore pres vnto hym thorow thick and thynne, vntil suche tyme as we come to perfect rest in hym, according to the example of the holy Apostles & martirs, whose loue towarde god did mitigate and ease all theyr sorowe, crosse and aduersite. Itē to geue almes, and to exercise al kinds of vertue and godlynes worketh pacience, and that specialli for these two causes. Firste because God doth increase hys spiritual gifts in thē, which doe wel vse and bestowe them. For to hym ẏ hath, shal more be geuen. And secondarely, whosoeuer behaueth hymselfe godly and vertuouslye, the same

Actuu. 4.
2. Cor. 11. c.
2. Timo. 3. b.
1. Macha 12
2 Mach 6 &c
The exercise of vertue worketh paciēce,

Eccle 35
Math 25

ſame hath a better and a more quiete conſcience, and ſo muche more boldneſſe and confydence, but yet only buildyng and ſteig vpon the rightuouſnes of Jeſus Chriſt. Item lyke as a ſouldyer, (firſt for feare of pryſon and of the ſhamefull death, whyche he ſhould ſuffer if the battel ſhould be loſt: And againe in hope of ẏ high rewarde and excellēt honor and renowne, if the victory go on his ſide) wil fyght the more boldly and luſtelye. Euen ſo euerye true Chryſtian is ſtyred and prouoked to more faythfulnes and pacyence, whē he conſidereth the exceding profect and commodite of pacience, and againe ẏ great hurt & diſcōmodite of impacience. 1. Cor. 9. 2. Timo. 2. Job. 1. 5. Apoca. 2.

The

¶ The frute/profite and commodite of pacyence as wel corporal as spirituall.

The .31. Chapter.

LAst of al, pacience serueth to the honor and glory of God, and to the wealth and profit of man both in soule, bodi, and in trãsitory goodes and possessiõs, and also in wordly honor and cõmendacion. For the faythful doe resist and wstand their pain and smarte, and paciently woute any grudging suffer the lord to deall wthẽ, according to his own wil. Not for any vayne glory nor for any worldly or trãsitorye gayne or luker, but onely and speciallye

to ſhew themſelues obedyente to god, and to laud and prayſe hym. As for exãple, god was as highly prayſed & glozyfyed whã ẏ. 3. companions of Daniel ſuffered themſelues ſo pacyently and mãfully to be caſt into ẏ hote burninge ouen: as he was by ẏ excellent wyſdom of daniel, whych he declared in ẏ he could opẽ vnto ẏ kyng his dreame. Furthermoze, the pacient is leſſe ſycke, and whan he is ſicke, he is ſoner whole agayn. Wheras thozow impaciency ẏ hart is preſſed, vexed, gnawẽ cõſumed and eaten vp. A mery and a quiet hart is an helpe and furtheraunce to healthy: but an heauy & ſozowful mynde, maketh ẏ natural ſtrẽgth to conſume. Like as ẏ mothes doe hurt ẏ garmẽtes, and wormes ẏ wood: euẽ ſo doeth ſozow and heuines hurt ẏ harte of mã. Whã a chylde, being cozrected and puniſhed of hys father, ſuf-

fereth it paciẽtly, hys father hath the moze pity vpon hym, and holdeth his hand, and ceaſeth ẏ ſoner: but if the child ſhew hymſelfe frowarde, cry any thing lowd oz murmur and grudge againſt hym, thã is the father the moze angrye and fearſe ouer hym, and beateth him the moze ſharpely. Euẽ ſo the heauenly father puniſheth the paciẽte man moze eaſely, and healeth him the ſoner: but towarde thẽ, ẏ murmur agaynſt hym, he ſheweth himſelfe ſharpe and fearſe. The paciẽt mã Job obteyned hys goods doble agayne, and was plentifullye recõpẽſed of ẏ Lozde, euen here in thys lyfe. The faythful haue experyence ſ proſe in very dede, ẏ it is good foz thẽ to be pacient, ſ to ſuffer ẏ lozd to wozke his wyl. And agayn many by reaſõ of their impaciẽcy ſ murmuring, do loſe ẏ thig, that they ſhold els, haue enioyed.

Sufferaunce

Sufferaunce & pacience is a token of wysdom, vnmeasurable heuynes is a token of folysshnesse, whā we wepe & cōplayne like childrē, sayīg: I wold neuer haue thought I would neuer haue beleued ꝑ it sshould haue come thus and thus to passe, and such lyke. Item impacience intāgleth & insnareth ꝑ mind and maketh a man sometyme dull, and at hys wyttes ende. Whan a man submitteth and geueth ouer hymselfe humblye vnto ꝑ wyll of god: although his aduersite cā not be remedied, yet it sshal be ꝑ easyer and lighter vnto him. Yea there is nothyng so bitter, sower, harde or terrible to a mā, but bi this means sshalbe easy, swete, light, and vnto hym cōfortable. And agayn so lōg as a mā doth not vtterly geue ouer and yelde hymselfe to ꝑ good wyll of god, and wyl not suffer him to worke hys pleasure ꝓ hym, cōtēte

whatſoeuer he ſēdeth: his grefe is the worſſe, and ꝯ more ſharper is hys payne, hys mynde neuer ceaſeth gnawyng and fretting, and of one ſorow he maketh .3. or .4. Like as ꝯ birde ꝯ is caught ẅ the lyme rode, ꝯ more it ſtryueth to deliuer it ſelfe, ꝯ more doe ꝯ fethers cleaue and hang to ꝯ lyme: ⁊ as in like maner ꝯ more ꝯ fyſshe, ꝯ is caught in ꝯ net, ſeketh to come oute, ꝯ more it wyndeth it ſelfe in: and as he that is bounde wyth chaynes or fetters of yron, ꝯ more he ſtraieth abroad, the more harme he doth to himſelf: Euen ſo, ſuch as are frowarde and vnpacient in aduerſite do increaſe their ſorow, ⁊ hurte thēſelues the more. He ꝯ hath an heauy burthē vpon hys back, ꝯ more he ſhutleth and moueth ꝯ ſame, ꝯ more doeth it greue hym. Euen ſo the more frowarde and vnpacient a man is vnder ꝯ croſſe, ꝯ more greuous ⁊ pai-

full

ful is it vnto hym. It is not vnwiſe ly ſpoke of the heathē mā Plyny, which ſayth: A good hart in aduer ſite, taketh away ꝑ halfe of his mi= ſerye. And it is a cōmon prouerbe of the heathen mē: The feare of ad uerſite ſt paine, before it commeth, is worſſe thē the payn it ſelfe, whē it is come. All maner of puniſh= mentes and aduerſite, which accor dyng to ꝑ merite and deſert of mā, ſhould be vnto hym a taſt and be= gynning of euerlaſtyng payne and dāpnacion, the pacient man taketh and vſeth for an occaſion to exer= cyſe thereby all kyndes of vertue: whereby the ſpirituall gyftes of grace doe waxe ſt increaſe more ſt more. For they ꝑ are pacyent doe kepe the true fayth towarde god, cry and cal vpō god thorow feruēt praier, honor, laude and praiſe god not only for ꝑ he ruleth and diſpo ſeth al thing, but alſo ꝑ he brigeth

all thyngs to a good ende and ſucceſſe, and that he wyl ſo continually doe. And thus thorow pacience is pacience increaſed. And cõtrary wyſe the vnpacient man decayeth dayly in al kyndes of vertues, and is dayly more and more ſpoyled & depriued of al goodnes. For whoſoeuer is contẽt and cã ſuffer hym ſelfe to be prouoked of ẏ deuil and of the fleſh, and geueth place vnto thẽ, ẏ ſame forſaketh fayth, prayer and obediẽce toward god, & ſuffereth thẽ to depart, and ſo is vnthãk ful to his true and faythfull God: whõ he can not be cõtent to ſuffer, and to cõmit himſelfe vnto him for a whyle, that he may the more defẽde and preſerue him afterward. He thinketh ẏ god doth not regard hym, and ẏ it is in vayne to truſt & to waite for helpe, cõfort and deliueraunce of god. He ymagineth ẏ hym ſelfe nothyng els, but ẏ god is

vtterly

vtterly wrath and displeased with hym. And can fynde in hys hart to curse and to blaspheme God, as thoughe he were a cruel, vnmercifull and an vnryghtuous God, shewyng more loue and fauor, and doing more good to the wicked thā to the godly. And by thys occasyō he seketh for ayde, helpe and comfort of creatures, & maketh vowes vnto sainctes, and to pilgrimages: that is to say, to chappels of Idolatry and of false goddes, and maketh wycked couenātes, agremēts and promyses against god. Some for feare doe forsake and deny the Chrysten fayth, and receyue ỹ wicked popysh religion consentyng to manifest Idolatry: and make god a lyar, as that he could not or wold not helpe any more in thys or that thyng, according to his manifolde promyses in the olde and newe testamēt. Furthermore vnquietnes

is augmẽted and increaſed thorow impaciẽcye, ſo ꝙ a mã ꝙ is vnpaciẽt is euery daye more ſorowfull and deſperate thẽ other, fleth, where he ſhold ſtedfaſtly cõtinue, and fyndeth neither reſt, eaſe nor quietnes in his hart. And many one becauſe he wyl not ſuffer and abide pouerty, and other lyke extreme neceſſyte, falleth to naughtyneſſe, murther, whoredom, lying, ſtealing, extorciõ, ryot, cuttyng of purſes, and to ſuch other deteſtable abominacions. Itẽ they ꝙ be vnpacyent doe enuy and diſdaine at other mens welth and proſperite: for they imagyne that to be the cauſe of theyr croſſe and ſorow: and they fret againſt it, enuying, diſdainyng and hatyng oft tymes the innocent wtoute any cauſe, yea they rage and raue, runnyng headlong to reuẽge thẽſelues. By the reaſõ wherof, oft times (as many ſtories do teſtify)

contencion

cõtẽciõ, hatred, war, vprour, ſhed-
dig of bloud, decay and deſtrucci-
on of ỹ church, of religiõ, & of ỹ cõ-
mõ wealth, haue ryſẽ: as Coriolã-
us, to reuẽge himſelf, as an enemy
did procure war agaynſt hys own
natural contry. Beſydes thys, it is
an high honor and cõmẽdaciõ bee-
fore mẽ, before ỹ angels, before ỹ
holy ſayntes, and alſo before god
hymſelfe, whã a mã ſheweth paci
ence, boldnes & ſtrẽgth in aduerſi-
te. And agayne, whã a man beha-
ueth hymſelfe vnſemely, vnpaciẽt-
ly and deſperatly, it is a ſhame and
a diſhonor for hym both before all
creatures, and alſo before the crea
tor hymſelfe. For it is no hygh nor
hard thing for a mã to ſhew a bold
and a ſtrong hart, and to be cõtẽte
w gods working, whã all thinges
happẽ proſperouſly & according to
hys mynd: but thys is a vertue &
a poynt of cũnyng, whã a mannes
mynde

mind is not moued nor brokē in aduersite & missfortune. Like as in a schole of defēce, he, ẏ hath shewed the moste manly touche, and hath wōne ẏ victory, hath ẏ greater cōmēdaciō and higher honor: Euē so is it muche more cōmēdable and a greater honor, to ouercome and to subdue our spiritual enemies, and to haue the victory agaynst the assaultes of ẏ flesh and the deuil. He ẏ forsaketh his bodily mayster wout a iust cause, is takē before the worlde for a man ẏ lacketh fayth, truth and honesty: and shold it not thā be a greater poynt of dishonestye and of vnfaythfulnesse, in the tyme of afflyccyō vnder the crosse to forsake Chryst and hys worde, and thorowe impaciency to worke and to doe against the same? He, ẏ subdueth the tēptaciōs of the mīd, is to be preferred and more to bee cōmēded, thā he ẏ hath beseged & ouer

ouercome a stronge citie. For the which cause, as wel amōg the christians as amōg the heathē, diuers notable persons haue gotten high cōmēdacion and prayse for theyr trustynes, fydelite, and excellente constācy, which they haue shewed at an hassard & at the time of nede. And specially the example of our sauiour Jesus Chryst is to be consydered, wherof Paul maketh mēcyon saying: If Christ, after his afflyccyon and obedience euen vnto death, was exalted to hyghe honor and glory: it shalbe a furtherance lyke wyse vnto vs to great honor, if we take our crosse daili vpon vs and folow hym boldly and māly. Experience teacheth also whan a man wyl shryft away the crosse frō hym by vnlawfull meanes, ofte tymes he is compelled and dryuen by force to suffer as much or more shame and dishonestye. Judith

sayth,

ſayth: they ꝑ haue not taken theyr croſſe and temptacion in the feare of god: but thorow murmurig and grudgyng agaynſt god haue ſhewed them ſelues vnpaciente, they were deſtroyed and murthered of ſerpentes. Item whether a mā doe ſuffer worthely or innocently, if he contynew in murmurynge and is vnpacyente, it ſerueth to hys eternal damnacyon. And agayne whether a man ſuffer iuſtly or innocētlye, if he take it pacientlye, as he ought to doe, it wyl bee profytable vnto hym, and a furtheraunce to euerlaſtyng lyfe. And al ꝯ ſorowes and paynes vpon earth, in reſpecte of the bleſſe and ſaluacion that is prepared for vs, is. but the byting of a gnat or a flea, whych is eaſye to ouercome. When men in warrefare lying in campe wyl playe the ſluggardes and bee ſlouthful, and not reſyſt the enemies ſtoutly and

manfully: theyr frēdes are deſtroi ed, theyr houſes ſpoyled, their vil lages ſet on fyer, theyr dere frēds and neyghbours murthered and ſlayne, and theyr wyues & doughters defyled and rauiſhed, and all goeth to hauock and is ful of miſery. Euen ſo in the ſpiritual warrefare and felde, if we yeld vnto the fleſhe and the deuyll, and reſyſte them not manfully and conſtraunt ly: we caſt our ſelues into perpetu al daunger, myſerye and vnquietnes. But if we fyghte agaynſt the goſtly enemyes ſtoutly and paciēt ly, we may the ſoner atteine to perpetuall reſt and quietnes. The ſ is ſicke, if he wyl not receyue the medicine, becauſe it is bytter and ſower, it is no meruell nor wōder if the ſame man peryſſh in his ſickenes and diſeaſe: but if he would ſuffer hym ſelfe to be handled after the mynde and counſel of the phiſicio,

he might ouercome the ſmart, and haue good hope to bee reſtored to hys healthy agayne. Euē ſo al right and faythful Chriſtyans, ẏ ar pacyent in aduerſite, may conceyue a much more ſtedfaſt and ſure hope that they ſhal atteyne to euerlaſting reſt of body and ſoule. Where as contrary wyſe they, which remain and continue in theyr frowardnes and impacyency agaynſt god the heauenly phiſicion, muſte ſmarte for it euerlaſtyngly, both in bodye and ſoule. Scripture to cōfyrme ẏ proue thys haue we: Happye is ẏ mā whych ſuffereth in temptaciō: for after ẏ he is proued, he ſhall receyue the crown of life. But no mā may gather or cōclude vpon this, ẏ we meryte or deſerue eternall ſaluacyon for oure pacience, whych thing only Chriſt alone hath done. Laſt of all, pacience is profytable and bryngeth ſingular cōmodyte,

not

not only to him ꝑ hath the same ver tue, but also to other. For whan a= nother perceyueth thee to bee con= stant in the trueth, he taketh occa= syō, to exercyse lyke pacience and stedfastnes. It is manyfest by di= uers credible storyes, whan as the Christians haue dyed boldlye for the Chrystē fayths sake, that cer= ten of the persecutors, haue wonde red so sore therat, that thei, by that and no nother occasyon, were con= uerted to ꝯ fayth of Chryst. Item, paciēce & stedfastnes haue wroght quietnes in cōmon welthes, in the church, in many nacions, cites and towns. Scipio a noble ruler chose rather to leaue Rome, than to sub= dew and oppresse hys enemyes w̄ force of armes: the doing whereof turned to the singular commodite, of the whole cōmō wealth. And cō trarywyse a bytter, cruel and vnpa cient mind, bryngeth, worketh and

occasy

occasioneth infinite harme and de
struccion. Also therow our vnpa=
cientnes in aduersite we geue occa
syon to thē, that bee weake in the
fayth, to dout whether oure fayth
be the true fayth or no: whā we cō
fesse of god that he is our comfort,
both in thys world and in ỹ world
to come, and yet shew oure selues
so desperate in aduersite, as thogh
god had vtterly forsakē vs. Wher
fore we ought to prepare our selfs
for al aduersite in tyme of prospe=
rite, and not to hang vpon transito
ry thinges, that whan nede shal re=
quire, we may be content to forgo
them, and continew sted=
fast in the true fayth, wher
in whosoeuer shal con
tinue vnto the
end, shal=
bee sa=
ued.

FINIS.